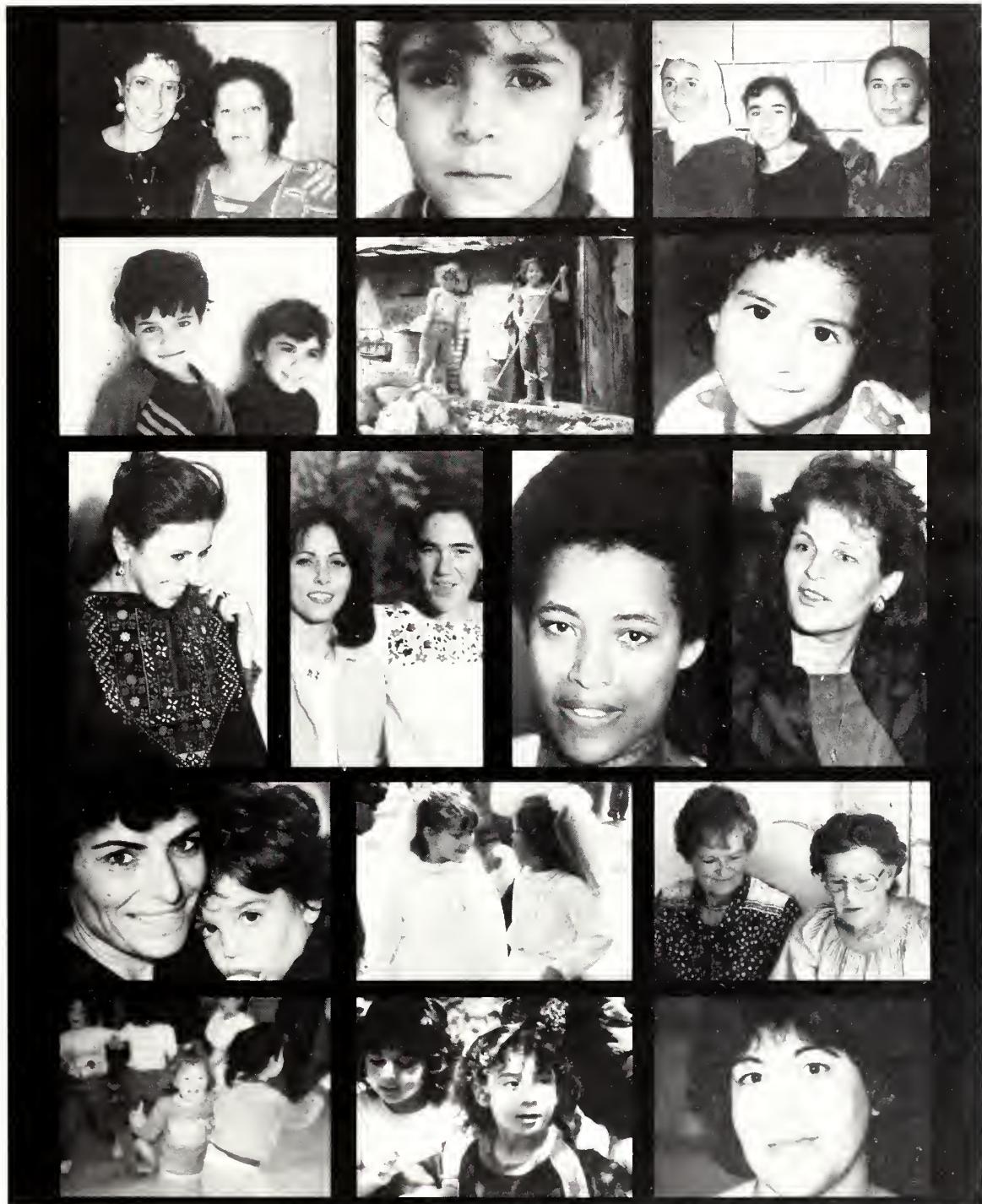


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The Creative Woman



WOMEN OF ISRAEL: JEWISH AND ARAB/PALESTINIAN

FALL 1988



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The Creative Woman is published three times a year by Governors State University. We focus on a special topic in each issue, presented from a feminist perspective. We celebrate the creative achievements of women in many fields and appeal to inquiring minds. We publish fiction, poetry, book reviews, articles, photography and original graphics.

Key to cover photos appears on page 24.

INTRODUCTION



photo by Tom Rose

Barbara B.
Jenkins

We dedicate this issue of *The Creative Woman* to Eve, the first person to choose the acquisition of new knowledge over blind obedience, and to her daughters in the Middle East who I hope will take a fresh, realistic, and thoughtful look at their situation, free from the prison of the old assumptions. Hopefully, in planning for a shared future, their judgment will be realistic, just, and infused with compassion, empathy, kindness, cooperation, nurturance, and wisdom, qualities which have been associated with women. If they are allowed to do this, they will make a unique contribution and probably ensure our future. At the least, they will change the directions of the current governments in the region from whose leadership they have generally been excluded.

It was learning about groups which encouraged dialogue between the two national groups that excited me about taking a sabbatical in Israel. I was intrigued with what I had heard about Neve Shalom/Wahat al-Salam Village and the workshops they conducted. (They are currently nominated for the Nobel Peace Prize for their creative efforts.) Contrasted with life in the U.S. where we often get along by concealing differences, at NS/WS they discuss the differences, agree to differ, and treat each others' views with respect. As a psychologist, leading encounter groups for people from different cultures, I was fascinated and wanted to see their methods and process. I was also curious to learn about the lives and experiences of the leaders which enabled them to be independent of the views held by members of the mainstream in each of the communities.

I have also been interested in women's rights and issues affecting our lives so when I was asked to edit a special issue of *TCW* on The

Women of Israel, I was thrilled. Both interests dovetailed, and I spent fascinating hours in people's homes interviewing them. I am grateful to them for their friendship, warmth and openness. Sometimes I was surprised by what I learned as you may be. The material in this issue comes from people whose friendship I treasure. I hope the Israeli-Palestinian conflict will be promptly and justly resolved so that these bright, creative people can fulfill their dreams and create a better society.

The major problem is to get people to take a fresh look at the situation and to bring to their attention that there is a lot they don't know about their predicament precisely when they believe that they fully understand it.

What we hope this issue will give you is a new or broadened perspective on the situation of the women of Israel—that the mosaic of the lives of the women, the short stories, poetry, and art can help you step beyond familiar history, myths, and partial truths, to a clearer perception of what life has been like for Jewish and Palestinian women living there. Only in having a broader perspective and considering the truth of what the other person is saying, instead of automatically and defensively dismissing the ideas and experience as wrong, can creative and realistic solutions be found.

Let me give you an example, showing that when only part of the story is given, the meaning is changed. When I first toured Israel with the American Professors for Peace in the Middle East, we were told what we as Jews had already heard and read—that Jews had used their charitable funds through the Jewish Agency to purchase land from absentee landlords in Israel on behalf of the Jewish people as a whole. All the land was legitimately paid for, sometimes twice. From some Arab speakers, however, we kept hearing that Arab villages had lost most of their land. During my six-month stay I kept hearing the same Arab claims from many different people. I wondered what the truth was.

Since then I've learned that many Arab villages which are still in existence (many no longer exist) did lose about sixty eight percent of their 1947 (pre-State) land through tricky legal means or unfair laws. If one learns that there were a number of unjust laws used to seize legitimately owned land, then the outrage of the Israeli Arab citizens at their unjust treatment takes on new meaning.

While Israel has an inspiring Declaration of Independence:

"The state of Israel. . . will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisioned by the prophets of Israel; it will ensure complete equality of social and political rights to all its citizens irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education, culture. . ." (Declaration of Independence of the State of Israel, May 14, 1948.)

Women and the Arab minorities are still not treated equally. Israel has no Constitution guaranteeing these rights.

Israel, in its first years as a State, encouraged only Jewish immigration. Jews came as refugees from Arab countries as well as refugees from the Holocaust. With barely any funds they attempted to integrate the immigrants with varied cultures and emotional scars into a new society needing housing, jobs, and social institutions.

One of the first laws of the new State was the "Law of Return." All Jews are automatically granted citizenship if they ask for it. The emotional appeal is that never again will Jews be persecuted and have no place where they are welcome. Priority in jobs, housing, and tax exemptions are given to *olim*, new immigrants. This has meant that Israeli Arab citizens have done without services as moneys have gone to attract and keep *olim*. They don't have senior citizens centers, comparable day-care centers, adequate schools and educational opportunities, roads, bus service, jobs, and industry in or near Arab villages. Arabs are not treated equally even when they assume equal responsibilities as citizens, as the Druze and Circassians do with military service. Their communities do not receive a comparable portion of revenues and often lack the services and centers listed above.

In the War of 1948 and the wars that followed in 1956, 1967, and 1973 Israel's borders increased. Some Arabs fled, some were frightened away from their homes, and some were expelled.

Ironically they have been forced to experience what Jews prior to Israel's Statehood experienced; prejudice and persecution wherever they went.

The economy has generally been desperate. Last year I found that most adults work a job and a half to survive. Taxes are high. Life has been a crisis. Death through wars has been experienced by most families. Many people ask themselves whether staying and struggling to create a life for their families is worth it. The scars and pain are deep, as is the courage and openness of many people. A most recent guide to Peace Networking in Israel New Outlook magazine

(Oct. 1987 & Aug. 1988) lists over ninety groups concerned with peace, civil rights, civil liberties, democracy, equality and pluralism. This illustrates that many Israelis are deeply concerned with changing their society in the direction of the ideals stated in the Declaration of Independence.

For most people Golda Meir is probably the first image that comes to mind when they think of Israeli women. She was the tough-minded grandmother who as Prime Minister articulated Israel's military and security needs while serving homemade cake and giving homey advice. She had come to Israel in 1921 as a pioneer and lived with her husband Morris at Kibbutz Merhavia. She was deeply affected by her early years in the Soviet Union and the pogroms, slaughter of Jews, she experienced there. She left the security of life in Milwaukee in order to build a Jewish homeland, sacrificed her marriage for it, and later was preoccupied with the rescue of Soviet Jews as well as the acquisition of arms during her years as Prime Minister. She was never a feminist and did not recognize the needs of Israeli's Arab citizens.

I saw tremendous variety in the roles allowed and taken by women, especially within the Arab communities. Some women prepare food for guests, but are not allowed to sit with them. They can be found sitting on the floor of their kitchens eating with the other female relatives. Other women I met dream of becoming physicians. Some young women at the university said they think about not marrying because it is hard for them to imagine maintaining their personal freedom and professional dreams in the villages of their husband.

Similarly, there is variety in the life styles and dreams of Jewish women. The university and the city have opened many wonderful possibilities for them. The development of themselves as productive, creative individuals requires thoughtfulness and openness. Let us hope that their country and society provide all the women of Israel with that opportunity.

BBJ

For further information on additional recommended reading and a list of Peace and Women's groups in Israel and supporting U.S. organizations, write to Barbara B. Jenkins, Governors State University, University Park, IL 60466. Donations to the New Israel Fund ear marked for particular groups should be mailed to 111 West 40th St., #2600, New York, NY 10018.

SECTION 1

SOCIAL AND POLITICAL STATUS OF WOMEN

THE LONG ROAD TO EQUALITY

Alice Shalvi



photo by Karen Benzian

I met Dr. Alice Shalvi in Chicago when she was on a speaking tour sponsored by NIF to reach American Jewish woman and affiliate them with the network with Israeli women. She is an articulate, vibrant woman who in her own life combines feminism with Orthodox Judaism. Dr. Shalvi is professor of English Literature at the Hebrew University of Jerusalem, chairwoman of the Israel Women's Network, a coalition and lobbying group dedicated to advancing the status of women in Israel, and principal of Pelech, a unique, progressive high-school for girls in Jerusalem which combines Jewish and general studies, uses innovative teaching methods and promotes democracy in the student government. It is one of only two Israeli schools officially accredited as experimental. In her article she discusses the Israel Women's Network, which sponsored the International Conference of Women Writers in 1986 and is sponsoring a major international conference on Jewish women in November. BB

Regarding the status of women in Israel, as far as the laws are concerned, we have a number of extremely progressive laws and have had them now for a very long time, some for over thirty years. For example, an equality of sexes law which is roughly equivalent to the ERA which we've had since 1951; equal pay for equal work, which we've had since the beginning of the 1950s; and other similar legislation. We also have very progressive legislation as far as child care is concerned. Every woman who is gainfully employed outside the home for nine months before giving birth gets twelve weeks of fully paid maternity leave. There are other similar benefits for women who are working mothers. But where we have not made similar progress is where general attitudes are concerned. Most people still feel that woman's place

is in the home or, rather, that where there is a home with a family, it is primarily the woman who is responsible for the care and welfare of the home and family. This leads to a situation where women who are married, and particularly mothers who are employed outside the home—as most mothers in the country are—find themselves with a double burden to carry, —that of the home and the workplace. As a result, they usually opt either for part-time work or very deliberately for employment which does not carry with it the same amount of responsibility, such as overtime or taking work home or evening hours, or additional training, which they actually are equipped to perform but which would then put an impossible burden on them. So unfortunately, in spite of our very progressive legislation, as yet we have not got equality of opportunity. We have got equality as far as the books are concerned, but in actual fact women are not to be found equally with men in top management or, indeed, higher levels of management or responsibility. We have comparatively few women in positions of political power; only eight percent of the members of Knesset, our parliament, are women. Fewer than ten percent of the members of local government are women. It simply is not enough to have progressive legislation, we also need to do a great deal to educate the public.

Particularly, we need to educate men to an understanding of the need to share in the burden, in carrying the burden, or the joy, and to be equally involved in the home and in the family. Only when we have equality within the family will we have equality outside it.

Another aspect of our life which is central in determining the respective stages of life for men and women, is the defense situation. Although women serve in the army, they do not do combat duty. Inequality in carrying the burden of defense leads not only to a sense of inferiority, of inadequacy on the part of women, but also on the other hand, in men, to a sense of superiority, of machismo—in the sense that they are the ones who actually defend and protect the country, and protect the female population. That law, in addition, excludes women from a really superb training ground in management, in decision-making, in planning, which is a very important area of training. It also excludes women from the "old boys" network, which the army constitutes.

To help educate women, I founded the Israel Women's Network. The Network is a coalition of women of all political opinions from left to right (not the extreme right), and of various degrees of religious commitment and practice. All of the women are united in their one goal of advancing the status of women by various means—whether it's through legislation, or through court action, or whether through political action by getting more women elected to positions of power. Women need to be part of the decision-making system.

In terms of court actions effecting change of this type, two very important court decisions were recently handed down. One of them related to the election of Leah Shakdiel, two years ago, to be a member of the Religious Council of her town Yeroham. The religious establishment in the country refused to confirm that election and it's taken two years of court action for her to be confirmed in that position. The High Court also ruled, in a recent case, on something that happened last September in the Tel Aviv municipality where the Municipal Council voted to exclude women from the Electoral Board that appoints the Chief Rabbi of Tel Aviv. In both cases, the courts ruled not only vis-a-vis the particular, specific case, but they extended their ruling to say that in all bodies that deal with any public issue, including the religious issues, there must always be due representation of women. This we see as a very significant achievement in the courts. We also, because of the court action about a year and a half ago, succeeded in revising the laws of retirement age and introducing a law which called for parity in retirement age between men and women. Also, as a result of our lobbying, we have the most recent amendment, a very radical amendment, (really a new version of the Equality of Opportunity in Employment Act) which extends parental leave to fathers as well as mothers and extends other privileges to fathers, such as the right to take sick leave to care for a sick child. We feel that's a very significant change towards what we hold as our ultimate goal, of having the fathers see themselves and be perceived as equal partners in homemaking and parenting.

While there haven't been any court cases with respect to domestic violence, there has been a very radical change in the attitude of the police who used to dismiss complaints that women brought against their husbands. We have had a number of prosecutions in recent years and that's a distinct change. Again, it is a result of a great deal of lobbying and education and publicizing of the extent of domestic violence.¹ There's really been a significant change on that issue,

also in the way in which rape complaints are treated by the police. I think this is really a case where education and use of the media to publicize our stand has been very effective. We have been able to get increasing media coverage. At the beginning we had a very tough time particularly with television. There's been a very dramatic change in printed media coverage of women's issues from virtually nil, about three or four years ago, or at the best coverage on the women's page or the home page, to front page treatment. For example, both of the High Court decisions this week, particularly the Leah Shakdiel case, made the front pages of all the papers, with very big write-ups, editorials, and so on. Television has been slower. We have only one channel on our national television which is state television and the people in charge there are almost exclusively men. Even there, as a result of ongoing, very persistent lobbying and representation, including requesting a meeting which we were granted with the head of television and then with all the heads of all the various departments, we have begun to make a dent. Recently there has been far more coverage than there used to be of women, and women-related issues. It is certainly slower on television, but even there we can point to some change.

With respect to women going in to testify in cases of their own divorce, women do testify and certainly they appear in the courts in divorce cases. Women can't serve as witnesses in the rabbinical courts, but actually where divorce or a disappearing husband is concerned, even *halacha*, Jewish law, permits women to give evidence in those specific cases. There has not been any problem as far as giving evidence is concerned. The problems we discerned are primarily problems of discrimination—differences of attitude and degrees of sympathy on the part of the rabbinical judges all of whom are men—in addressing themselves to men and women respectively. There's a greater degree of sympathy for men who are in trouble than there is for women.

In Israel, in the summer of 1984, there was a meeting between American and Israeli Jewish women. From that dialogue of American/Israeli women, the Network grew. It was a very exciting dialogue in which about twenty women from the United States including Betty Freidan, Cynthia Ozick, Elizabeth Holtzman, Blu Greenberg, and a number of others took part. It was a very fruitful exchange of ideas and experiences. Both sides gained a very much needed boost.

There will be another international meeting on the empowerment of Jewish women to which we are expecting delegates from about sixty coun-

tries, including the third world countries and Latin America, and Eastern Europe. We are very anxious to have contact with women who are active in the feminist world in order to learn from their experience. We have an overseas membership now and anyone who's interested in joining us should contact us at POB 3171, Jerusalem. We are also very much in need of financial help and donations can be made through the New Israel Fund in New York.² We need financial support as well as support in the form of advice, help, materials for our resource center. We are creating what is becoming the most important resource center in terms of library and newspaper clippings and other materials. Every time I go to the States I come back, as I did this time, with armfuls of materials from organizations such as NOW or the Women's Political Caucus. We can learn a lot from women all over the world. We certainly need financial support in establishing such services as our legal defense fund, in establishing a health education center, an area that's very much neglected. Women's health is an area where most people, the doctors and the patients, are extremely ignorant. We could also use help in lobbying various organizations abroad to be more involved with women's issues in Israel, I'm thinking of organizations such as Hadassah, WIZO (Women's International Zionist Organization), Pioneer Women, which exist in the Diaspora as well as here, and of course the Jewish Agency.

As far as getting women listed in the political parties, we're engaged in training the women in assertiveness, in self-confidence, in giving actual training courses, and other help, such as providing fact sheets to candidates on women-related issues. We're dealing with the candidates and potential candidates on the one hand, and we are also lobbying the various parties with a demand which has been taken up by all the women's organizations here, of whom there are a lot of very powerful ones, that each party set aside a quota of 40 percent of the places on the lists for women candidates. Now the response to that has not been much; no party has acceded to the 40 percent demand, but it has led to more consciousness of the need to establish some kind of quota. Most of the parties are going for 25 percent, which certainly would be better than what we've had in the past.³

We are also conducting consciousness-raising programs. We have meetings all over the country, simply to inform women of the major issues that need to be addressed, how they can be addressed, what needs to be done, and how it can be done. Consciousness-raising is very important, as well as the development of skills, particularly this electoral year. We're also en-

gaged in health education, teaching women how to speak to doctors, and what they have a right to expect in the way of health care. On the legal issues, we're engaged in educating women on what their rights are. We run a hot line on discrimination in the workplace and also a hot line for health problems. And both of those serve as educational services as well.

Israeli Arab women are members of the Network, so they are equal members. We have a number of joint functions; we had a symposium, with four Arab women participating, on "Arab Women in Israel." In most cases, because they live in separate communities, they prefer to set up their own framework. We do collaborate with them and we work on ad hoc alliances and networking. We have had a lot of cooperation with Arab women here. There were also some contacts between some individual members and Palestinian Arab women, the Palestinian women living in the Occupied Territories, in the past, but those certainly are not being conducted at all publicly or formally in the current situation.

I think we're optimistic. We're hoping for a significant change, certainly in attitudes, and if we don't do as well as we hope in this election, then in four years' time we hope we'll do better.

Footnotes for Alice Shalvi article added by Barbara B. Jenkins

¹ To give you an idea of the magnitude of the problem I read a statistic a couple years ago in a New Israel Fund newsletter that there were estimates of 20,000 battered Israeli women out of a population of four million.—BBJ

² Overseas membership, which is tax deductible through the New Israel Fund, is \$25.

³ Alice's hopes for more women listed by the political parties for the Knesset were not realized this time. Neither of the two major parties - - Labor on the left and Herut(part of the Likud) block on the right - - had adequate numbers of women.

The revolution seems to have passed over the Labour Party's women's faction altogether, which remained small. In view of the party's past historical accomplishments and its efforts to produce an authentic list representing all sectors of Israeli society, it is somewhat absurd that women comprise less than 10 percent of its list.

The Jerusalem Post, June 25, 1988

The Herut list (merged with Liberals and two smaller parties to form Likud list) contains not a single woman or non-Jew in what are considered electable places.

The Jerusalem Post, July 16, 1988

THE ARAB WOMAN IN ISRAEL AND THE OCCUPIED TERRITORIES

Amal Khoury

Amal Khoury received her degree in law from Hebrew University. As an advocate, she has handled cases for Arab and Jewish women. She requested to be a judge on the Shalom Court, the lower court, to handle civil and criminal cases. She has a daughter, Marianna, who is two and a newborn son. She received feelers from three political parties to be listed, but declined the opportunities to run for the Knesset this time around because she wants to be with her family in the new year, and she has her law office, her job. She said that maybe she would be interested in being listed in the next election or the election in eight years. I said that I was hoping she would run for the Knesset this year and that she would bring her babies with her. I imagined her giving them to colleagues to play with while she made speeches and telling unruly members to behave themselves in front of children. We laughed, and she said it was a good opinion.

Her husband, Geries, is a Melkite Catholic priest who is also a developmental, school, and clinical psychologist. BBJ

The Arab woman has the same problem as women all over the world. Society does not accept her unless she is married. And if she's married and has children, she has to find a job suitable for her role as mother/wife, which means only four or five possible hours a day out of the house.

The solution is two-fold: to receive more understanding and help from the husband and to get more assistance from the state—to provide day-care centers with good teachers and provisions for Arab children. In Nazareth and Kfar Yasif there are day-care programs, but not in many other villages. Many mothers with young children leave their babies in private houses. We do this with Marianna.

Arab women are doubly discriminated against—by men and by Jews. The discrimination in the Arab sector is the most difficult obstacle to overcome. The Arab man is educated to be the authoritative one, and the woman to be the helper. The problem is also with the woman herself. She is educated to be passive. It's easier for her to let the man (her father, her husband, her brothers) decide for her. My women colleagues' political and career aspirations are often not taken seriously. When and if they do finally assume some sort of role in the Jewish state, the women are mere "decorations" rather than decision-makers with a real chance of influencing



Geries and Amal Khoury

society. In addition to the social and ideological barriers that discourage Arab women from participating in politics, the practical problem of balancing career and family seems more difficult for them than for their Jewish counterparts, due to pressure to marry early, have many children, and raise them at home (due to the paucity of day-care options).

For a woman to achieve a position of power she must be twice as good and work twice as hard as a man. To play politics women must learn the rules of the game. They have to become educated, take advantage of their rights and get involved. I claim that women who do not belong to a political party cannot on their own power be elected to the Knesset. This is the major problem. We have women who are qualified to serve as Knesset members. The problem is which political party or group women should choose to participate in. There are women in the Arab sector who can do it. The proof of this analysis is that no woman was ever elected to municipal or national office with the exception of one woman, Violet Khoury, my aunt, who was elected as head of the municipal government of Kfar Yasif. I believe people like me need to be inside. If we give up, all the extremists will win. On the other hand, like every other Arab, I can't feel comfortable participating in the political institutions of the state as long as Palestinians suffer. Although we care about the state and its defense, we can't forget that we are Palestinians.

The next obstacle is the position of the Arab minority in the State of Israel. We know in general that Arabs have difficulty in being elected to the Knesset or to public office. We are in a very sensitive position as far as the Palestinian-Israeli conflict is concerned: there are those who define themselves as Palestinians and citizens of Israel, and there are others who define themselves as Israeli citizens without indicating

that they belong to the Palestinian people.

To belong to a Zionist party that proclaims the right of return only for Jews is a little difficult since it is also possible for us to make the same claim. If the Jews have a right to return, after 2,000 years in the Diaspora, in exile, we can extend the same right to Palestinians who have been gone since 1948. A solution would be for them to come back to the new state if it will be established in Gaza or the West Bank and/or to pay them compensation for the loss of property here in Israel. So in this regard, it is difficult to find a Jewish-Arab political party that recognizes this principle of claims. What is left is to choose a non-Zionist political party. However, no such party has so far existed in Israel. There is a recent attempt by an Arab Knesset member, MK Abd-el Wahab Darousha, to establish a purely Arab party, the Arab Democratic Party. It is just starting and will require a lot of effort to prove itself, nor do I know if it will be possible in the future for this party to fulfill the hopes of the Arabs in Israel. I hope it will.

The position of the Arab woman in the Territories is somewhat different from those in Israel in that on one hand she is saved from the conflict of trying to live a common life that includes Jews and Arabs. As far as we are concerned, as Arabs living in Israel, we must live in a situation of coexistence and mutual respect. In the Territories Arabs can deny the idea of annexation or the idea of a common destiny between them and the Jews living in the Territories. On the other hand, right now they are under very difficult conditions because of the *Intifada*, the Uprising.

Women are forced to go into the streets to protect the children on the way to school and so they don't get arrested in the middle of the night. In my opinion they are engaged in a day to day struggle for existence so that women in the Territories nowadays are in a position of being very active and aggressive. In my opinion the women and children run the *Intifada* because the men are not allowed to engage in political activities and are busy supporting the family while quite a few youths are already under arrest. So the women carry all the burden and responsibility since they are in a position to do so. In my opinion since the women in the Territories have the major responsibility, they should be recognized, respected, and given credit for their activities.

THE LEGAL STATUS OF THE DRUZE WOMAN

Shakieb Serhan*

* Mr. Shakieb Serhan, advocate (attorney), is a Druze from Moghar village in the Galilee living in Jerusalem. He received his first (bachelors) degree in law from Hebrew University and has continued there for his second (masters) degree in law which he expects to receive next year. He has been the Parliamentary Assistant to MK Zaidan Atashi, one of two Druze members of the Knesset (Israeli parliament). He has been an Arab leader of Arab-Jewish dialogue groups at Hebrew University, an active member in the Association for Civil Rights in Israel, and a member in the Israel Interfaith Committee. He had been a trainee at Neve Shalom/Wahat al-Salam. He plans to come to the U.S. for his third degree (doctorate) in law.

Background

According to an Israeli document, Statistics Data, published by the Office of the Prime Minister, Statistics Division, Jerusalem, 1987, Israel's non-Jewish population is 792,000; 77% are Moslem, 13.5% are Christians, and 9.5% are Druze.

The Druze in the Middle East live in the north of Israel, Lebanon and Syria. It is not uncommon for Israeli Druze families to have relatives in Lebanon and Syria.

There are about 60,000 Druze who are Israeli citizens who live in villages on the Carmel range (near Haifa) and in the Galilee area, where settlements date back some 800 years, and another 15,000 non-citizens on the Golan Heights in what had been Syria.

The Druze people are a religious sect, and have not developed themselves as a nation. There is no unified opinion about the time of the origin of the religion. Some historians claim that the Druze religion separated from Islam in the tenth century during the Fatimic period in Egypt. Others, with a historical and theological point of view, claim that the Druze religion and people have existed from the beginning of time. The details of the Druze religion are kept secret. Only the most well-informed Druze (*okkal*), as opposed to the uninformed (*gohall*), are entitled to study the religious books.

Intermarriage between a Druze and a non-Druze is forbidden. In a case of intermarriage, the social punishment is exile from the Druze community. A person who was born to Druze parents isn't allowed to convert from his Druze religion to another religion. Non-Druze can't convert to the Druze religion. Druze are a closed circle.



Shakieb Serhan

In this article I will discuss the status of the Druze woman according to the personal (family) laws of the Druze. Israel does not have a Constitution and the laws pertaining to personal (family) matters have been left to the control of the individual religions.

Eligibility to Marry

A Druze girl must be age 17 before she is permitted to marry the boy of her choice. He must be at least 18 years old. An exception may be made by the *Cadi madhab* (religious leader) who has the authority to permit the marriage of a 15 year old girl if (a) there is a medical report proving she has reached puberty and (b) there is agreement of her guardian. The marriages of 15 year old girls occur in Lebanon and Syria. In Israel the civil court is authorized to permit marriage only after the girl is age 16.

In principle there is a prohibition against the marriage of a girl with a mental deficiency or a contagious disease (i.e., venereal disease, leprosy), but in practice this prohibition is not enforced. No medical exam is required before marriage.

Prohibitions in Marriage

The marriage of a woman during the period of *edda* (a four month period of time a wife should wait after the divorce or death of her husband) is null and void. Polygamy is forbidden. A divorced woman cannot remarry her previous husband. A woman is forbidden to marry a blood relative of hers or of her previous husband. The term blood relative applies to her father, grandfather, brother, uncle, brother's and sister's sons and brother's and sister's son's child, sons, and grandchild. Among her husband's relatives are included her brother-in-law, father-in-law, the sons of her husband from a previous marriage.

Marriage Contract

The marriage is a contract between husband and wife, and demands absolute agreement from both parties. The contract has to be drawn up in writing before witnesses acceptable to the couple. The period of the contract begins on the day of its being drawn up. During the period of the marriage each side is obligated to respect the other on the basis of absolute equality.

Engagement

Engagement is the period before marriage when each is permitted to become familiar with the characteristics of the other. They are not permitted to socialize before engagement. The engagement period provides a source of ultimate security for the marriage since each side is permitted to renege on the marriage. If her betrothed changes his mind, she does not have to return the engagement gift. While I don't have fixed data I believe that it rarely happens that a fiance changes his mind. The main purpose of engagement is to know deeply each other. If one reaches the decision that the other doesn't "fit", then the engagement will be broken.

Maintenance

The husband is required to provide for his wife and family the food, clothing, dwelling, medical, and household help in the event that his wife is physically unable to see to household duties herself, or has a particularly respectable status to uphold. The maintenance fees will be decided according to mutual agreement between the spouses. If no agreement is reached, it becomes the decision of the *Cadi Madhab*. If the husband does not pay the fees, or disappears, the wife is permitted to borrow money, and the husband is responsible to cover the debt.

Divorce

The marriage contract can be broken only if the *Cadi Madhab* issues a divorce decree. The husband may not divorce his wife without her



Cookie making, Yarka

consent. The consent of both parties is required for marriage, and consequently also for divorce. A divorced woman may never remarry her previous husband. The justification for divorce is (a) marital infidelity, (b) leaving home with the absolute intention of not coming back, (c) suffering from mental illness, etc. If there is no justification for divorcing, the woman is entitled to receive compensation for financial, moral, material damages, and defamation of her reputation. A significant change in the Druze personal laws, in comparison to other semitic religions, is that the Druze woman has the right to divorce her husband under certain conditions: if, for example, the husband suffers from mental illness, leprosy, impotence, if he has served five years or more of a ten year jail sentence, if there is a prolonged disappearance, or if the wife is revolted by her husband.

Divorce rarely occurs in the Druze community.

Custody of Children

According to Israeli law the husband and wife are the natural guardians of the children. In the event of the death of one of them, the survivor is the natural guardian. Generally, according to personal and traditional laws, the custody agreement must take into consideration the good of the child. In the case of divorce the period of maintenance of the children by the mother ends when the child reaches the age of seven for boys and nine for girls. At those ages the father is obligated to receive the children.

The Court will decide with whom the children live and on visitation rights. A woman can be a *Cadi Madhab*.

Child Maintenance

The father is responsible for paying for the maintenance of his children until they reach the age of eighteen for boys and until they marry for girls. In the event of the death of the father, or if he is unable to support them, the responsibility falls on the mother. If neither is able to support the children, the responsibility falls on blood relatives in accordance with the order of inheritance rights within the family.

Parents' Maintenance

The responsibility for providing for indigent parents falls on the child with means, without consideration of age or sex. In the event that there are no children with means, the responsibility falls on relatives according to the order of inheritance rights.

Wills and Inheritance

The Druze woman is entitled to will her estate to anyone she so desires, even outside of the Druze community. On the other hand she is able to in-

herit together and equally with her brothers. The equalitarian approach with respect to inheritance rights in the personal laws of the Druze is outstanding and well accepted.

Summary

It is clear according to the personal laws of the Druze that in certain areas there is a completely equalitarian approach to the Druze woman and her rights: property, cultural, civil, and social. She is the sole determiner of whether she wishes to utilize her right to divorce her husband. She is entitled to receive maintenance from her husband for herself and her children. She receives custody of the children, and her male children are obligated to support her in the event that her husband is unable to do so. In these circumstances it is clear that there is a leaning in her favor in terms of family obligations. In terms of marital rights there is also a leaning in her favor. The Druze community can be proud of these achievements since it has surpassed other modern societies by thousands of years. (Mr. Serhan believes that the Druze religion has existed from the beginning of time, and its principles are unchangeable.)

EDITORS' NOTE:

We see a similarity between the rights given Druze women and the practices of ancient pre-patriarchal peoples. Both recognize women as individuals with specific guaranteed rights. This is in contrast with the Babylonians and Canaanites who considered women as property. Later on, the Greeks considered a woman as inferior to a man in every respect—only fit to serve him and bear his children.

The rights given the Matriarchs of Israel by the Hurrian people, who lived north of Canaan in what is now Israel, included:

1. The view of women as individuals with minds of their own and with guaranteed specific rights;
2. The right to choose whom they would marry—at least giving assent to a marriage proposal;
3. The right to change the inheritance or alter it;
4. Protection against divorce and protection of their children to inherit even if they are not first-born;
5. They are capable of talking with God who is willing to discuss with them matters of interest to them.
6. And God tells the husband to listen to his wife.

Interestingly, the Druze live in the same geographic area. Since the view of women and their rights held by the Hurrians was in sharp contrast



Druze girls, Yarka

with the view held by other tribes in the region which perceived women as property and inferior to men, it may be that the Druze descended from or were strongly influenced by the Hurrian people, a people more ancient than the Jews, who contributed the four Matriarchs of Israel. Sarah, Rebecca, Leah and Rachel brought to the Jewish people from their experience in the culture of their birth a perception of themselves as strong, assertive, capable of independent judgment, worthy of self respect, holding specific rights, and men's equal with respect to communicating with God.

Further evidence from tablets at Elam reveals that as late as 2000 B.C.E. descent was still matrilineal. A married woman might refuse to make her bequest jointly with her husband and pass her entire property on to her daughter. Humane customs and laws, such as the requirement that those in need be helped by the community, also date back to the pre-patriarchal societies. Sumerian tablets record that Nidaba the Goddess was known as "Giver of Law," "Giver of Justice," and "Giver of Mercy." There may have been an early codification of laws, and possibly a judicial system of some complexity in which Sumerian priestesses perhaps adjudicated disputes and administered justice. "Archaeological records of the Middle Eastern city of Nimrud. . . show that. . . some women still served as judges and magistrates in courts of law." (Source: Riane Eisler, *The Chalice and The Blade*, 1987.) Is the remarkable equality provided to Druze women a relic of an earlier codification, dating from pre-patriarchal times? In the cradle of civilization, was God a woman? BBJ & HEH

(Source: Sondra Henry and Emily Taitz (1983) *Written Out Of History: Our Jewish Foremothers.*)

SEXUAL EQUALITY: THE ISRAELI KIBBUTZ TESTS THE THEORIES

Marilyn Safir



Dr. Safir, a clinical psychologist, has been one of the leaders of the women's movement in Israel since the early 1970s. The seminars which she offered were well attended by Arab and Jewish women. Since then she has established an excellent Women's Studies Program at Haifa University which she is trying to broaden by founding a Women's Center to address the needs of disadvantaged Arab and Jewish women who might never attend a university. *Kidma* (Project for the Advancement and Involvement of Women) aims to accelerate the process of women's advancement by involving her in the Israeli community and society and strengthening her self image and motivation. This creative outreach program could dramatically improve the status of women in Israel; bringing in those most likely to be shut out. She desperately needs outside funding for this effort. BBJ

Is human nature biologically determined or is human behavior determined basically by environmental influences? This old question can be discussed by reflecting on some of the research of Israeli women living in kibbutzim. The country of Israel is unique in that people from diverse cultures and ethnic groups founded and settled there. The position of women in Israel has been a focus of study by social scientists in more recent years.

Konrad Lorenz's studies (1963-66) on the evolution of the behavior of animals has influenced psychologists and sociobiologists. Social structures such as are found on the kibbutz are interpreted by Tiger and Sheper (1975) as biologically programmed. Biological differences are seen as causing different behavior in men and women, i.e., woman as nurturer and man as hunter, provider. A reanalysis of data from the kibbutz by Spiro (1980) leads him to believe

there are inborn differences between men and women.

On the other hand, this view is not held to be valid by proponents of the view that human behavior is flexible and not linked to human biology. The importance of the environment in pre- and post-natal life is, according to John Money (eg., 1963, 1970), a determining factor in the development of male/female behavior. In fact, a study done by Money and Ehrhardt (1974) found that boys and girls raised opposite to their gender displayed behavior of the sex in which they were raised. The psychosocial environment, they concluded, greatly influences sexual identification and behavior. For the most part, Macoby and Jacklin (1974) have concluded that sex differences in regard to skills, interests, and activities are fiction and unsupported by research data.

The collective life on a kibbutz, a unique way of life, inspired Tiger and Sheper to ask:

What happens to women who entrust their children's care to communal nurseries from the age of two to six weeks on? What happens to women who are supported not by the husbands, but by the collective to which they belong? To women whose communities are ideologically devoted to equality and for decades have stressed the ideal of sexual equality?... To women whose food is cooked in communal kitchens and whose clothing is cleaned in communal laundries?

These questions are asked by scientists who see the kibbutz as a social experiment in which the person's relationships to money and position, social equality and relationships in the family are all changed.

These authors concluded that the experiment failed to ensure the sexual equality of women. They blame this result on women's innate nature, implying that the female biological programming is the cause of the failure. Studies show that life for women on kibbutzim has steadily become more traditional no matter what opportunities are offered. Kibbutz women perform increasingly more service jobs from one generation to the next and want to be involved in the raising of their children. More than ever before mothers are bringing their children into the home rather than having them stay at the children's houses.

The failure in kibbutzim to establish sexual equality is noted by Tiger and Sheper who noted extreme polarization of labor by sex over four generations of kibbutz members. Polarization is worse for those who have always lived in the kibbutz as compared to those who joined as adults.

Men primarily perform jobs in agriculture, management, and industry whereas women who have agricultural jobs are given the "easier" jobs. This is also true of women's jobs in industry where administrative tasks include the routine jobs of typist, clerk, and secretary.

The majority of the jobs in service and education are held by women; work with infants and preschoolers is exclusively done by women. What jobs men do have in education are as teachers; they are never child care workers. Cooking, child care in the children's houses, laundry are all exclusively women's jobs. Men who perform service jobs do maintenance work. Usually few women are active in politics, management of kibbutzim, or initiate and manage inter-kibbutz activities. Men do jobs that are traditionally women's only when they are older and less productive. The women who work in traditional men's jobs leave the job when their first child is born.

The conclusions that Tiger and Sheper (1975) reach are a point of contention in their study. They state that the kibbutzim's failure to establish sexual equality is the result of the innate biological nature of women.

But was this "social experiment" adequately designed? To understand it we must examine the social environment in which the kibbutzim developed and we must study the history of the kibbutz as an ideal, a dream of the ghettos of Eastern Europe in the early years of this century.

The kibbutz was originally visualized as a means of self-determination within a socialist communal structure. Zionist groups planned to return to the motherland and live in communal utopias. They aspired to create a society in which all would be equal, where people would be supplied according to their needs, where the group would be more important than the individual. Traditions such as marriage and family ties were considered reactionary and rejected as a threat to the common good.

In the early kibbutzim marriage and child bearing were prohibited (Talmon, 1972; Sheper, 1968). Couples were expected to refrain in public from acting any different towards each other than they did towards anyone else. Couples never worked together or took time off together. These rules were especially necessary since in the early days of kibbutz life men outnumbered women two to one. Other prohibitions of family ties were deeply rooted on the structure of kibbutz life.

Kibbutzim were not only agricultural societies but also military posts for defense of self and country in a hostile environment:

"Each new settlement marked a further step into more outlying and more arid regions. . . the kibbutzim overcame almost insurmountable difficulties by channeling most of their labor and capital into production. Centralized communal organization of the non-productive branches of the economy enabled them to reduce investment in these spheres . . ." (1972: 5)

Even though there was a desperate need for women workers to do what was traditionally men's work, early women settlers had to overcome male prejudice to be allowed to do men's work.

The Zionist women's movement was analyzed by Daphna Izraeli (1981) revealing early concepts prevalent in Palestine from 1911-1927. The following were attitudes about sexual equality at that time:

"Labor Zionism was ideologically committed to social equality and did not concern itself with the issues of women's emancipation."

These early pioneers to Palestine had to overcome physical and mental barriers:

"The move to Palestine required determination and idealism from all the immigrants, but even more so from the women. They had to combat the traditionally stronger social control exerted by parents over daughters, the stigma attached to a single woman leaving home, especially in the company of a group of men, as well as the physical hardship of the passage itself. . . they did not expect to struggle for women's places, they thought equality would be an accompanying feature of their move to the new homeland." (Izraeli, 1981)

When the women reached Palestine their most urgent need was for employment. The Jewish farmers that were already established in Palestine ostracized these women because of their willingness to do men's work which was seen as unnatural.

Early pioneers were additionally hampered by not having the skills for agricultural living. These settlers moved to the unsettled north, establishing a communal life where everyone labored.

The settlers had to do two things. First, they had to conquer the land to become self-sufficient. These young idealists, none of whom were educated for their agricultural labors and with their idealism about equality intact, divided the work so that women were assigned to domestic labor

while men did the productive work. Both men and women assumed without question their traditional roles.

Ironically, the women were little prepared for domestic work. Most of them came from families where servants did this work. Eventually they became frustrated with the male attitudes that claimed they were unfit for men's work.

The gap in ability widened between the two sexes as men received more training from Palestinian agronomists. The vanguard group had to prove that the commune was economically viable. Viewing women as less productive, they feared that their participation in agriculture would result in a deficit, and so women were confined to more 'suitable' jobs. The same men who had demanded that the farmers of the first wave overlook economic considerations on ideological grounds and preferred them to Arab laborers, accepted only one to three women into a group with up to 30 male members on the grounds that women were economically less productive.

Since there were so few women to do domestic work, it was impossible for them to be rotated out of their service jobs, alternating between house and field work. In 1912 only thirty women of 522 Jewish laborers were working in communes. By WWI this number rose to 1,500 workers and 200 were women, an increase of 13 percent.

Although domestic work was physically difficult, the status jobs were those held by men. Their work was considered productive whereas domestic services were viewed as non-productive. Of the service jobs, cooking was considered of higher value than other service jobs, but ranked lower than any of the jobs men did which were considered productive.

Production of field crops had the highest status since it led to economic independence. This pioneering ideology led to the exclusion of women from primary roles in commune life. Three issues were the focal points for dissatisfaction among the women: status, participation, and attitudes among workers. So totally were women shut out of the decision process by their low status that Zionist Organization contracts were negotiated yearly without their input. Men reasoned that the women were working, not for the Zionist Organization, but for the men.

Women resented this male attitude which deprived them of an equal partnership in work and decision-making. Women were further excluded by the fact that they didn't know Hebrew, the official language of the Diaspora and the early pioneers.

In spite of the discouraging situation, the women were hopeful of change. Women felt that with training in manual labor, they could perform as well as the men. They felt they would be able to outgrow their passive dependent behavior as their confidence grew in their ability. (Israeli, 1981)

Furthermore, women noted that to achieve economic equality, they must also forego, as much as possible, wearing feminine clothing and jewelry, and using cosmetics. Any outward feminine appearance calling attention to sexual differences was interpreted as female and inferior.

Joseph Baratz (1954) makes reference to these struggles. He reported that all the men worked happily from the beginning, but the women were not happy:

"One day they came to us and said, 'Listen to us. We came to this country with the one idea in our heart—to work and to live with nature. But what now? You men are happy, you like your work, but we are worse off than our mothers were in their small towns. What do you yourselves think of it? Should we continue in this way, with this difference between your lot and ours?' We couldn't understand them. How else could it be? But our women gave us no rest. They insisted that things must change. In the end, the women won the right to work the land, and even to fight."

The women pioneers of the third wave (1919 to 1923) had been brought up in and by the Russian Revolution at a time when women were occupying important economic and cultural positions. Miriam Schlimowitch (Shazar, 1975) described her bitter disappointment when she perceived how small the role was for the women and how weak their influence on the common life. The women formed their own communes; there was even a farm, completely run by women, carrying on without male help on their own initiative and doing as well as the men. She writes, "But in spite of all the hardships and suffering, the work had life and content. . . Before long, our settlement had made a name for itself as a model farm. The women believed in themselves and in the path they were making for the women of Palestine."

The feminization process on the kibbutz began with the communal care of children, with child-rearing an exclusively feminine job, and as more children were born in the kibbutz, the process by which women left production jobs to lower-status service jobs accelerated.

Today, most women in the kibbutz work in jobs that are analogous to traditional housework. As an alternative to Tiger, Sheper, and Spiro's conclusions, we can hypothesize that with this movement to nurturant roles, a certain cognitive dissonance came into play. To justify the time absorbed by childcare tasks, women themselves began to increase their identification with traditional feminine roles by giving them more positive, attractive images. Kibbutz women who are unsuccessful in reducing their dissonance by increasing the values of their work should theoretically experience psychological distress. This is what has in fact happened. Talman (1972) found that women were more likely than men to leave the kibbutz, were more likely to be dissatisfied with their jobs, and experienced more stress. While social and sexual equality was an ideal, the planning to create the necessary conditions for equality was not developed. The female pioneers had to fight to gain equal standing in the kibbutz, and psychological barriers to equality persisted.

Current awareness of these pressures is growing. For example, the Kibbutz Artzi Movement passed a resolution in 1980 encouraging men to fill 20 percent of the jobs in early childhood education. Sex typing of jobs will also decrease when work that has little intrinsic interest (i.e., laundry, dining hall service, clothing warehouse) is really temporary and all members rotate through them for short periods. Finally, when women and men are psychologically free and able to move into what were considered masculine or feminine jobs according to interest and not sex, the goal of sexual equality will be achieved.

Israel has a particularly strong need for education in Womens' Studies. Outside the country's borders, people think of Israel as the epitome of women's rights because of women's participation in the army, myths about the kibbutz women and the election of Golda Meir as Prime Minister. Inside Israel myths also exist. Women are still unaware that inequalities in educational and occupational opportunities persist.

Some examples from contemporary Israeli life point to the reality behind the myths:

*Research studies suggest that discriminatory attitudes and practices in Israel affect children from a early age. Safir (1986) and Lieblich (1984) found that young Israeli girls do not perform as well as their male counterparts on intelligence tests. Furthermore, discrepancies in scores show up at an earlier age in Israel than in the United States. When such discrepancies appear in the United States, young males score higher on performance and math tests, while young fe-

males score higher on verbal tests. In Israel, however, males scored higher in both areas. Investigators believe this may result from teachers (and parents) reinforcing male academic progress over female. Without stimulation for education, women will be forced to remain at a distinct disadvantage in modern society.

*Inequalities in the Workplace: In Israel, women comprise 38% of the workforce. While the majority of women work part-time, 76% of women with more than 16 years of education work full-time. Women have not always enjoyed equal protection under the law. For example, women have higher than average level of education but earn less for the same jobs than men. Until April 1, 1988 (in the adoption of wide ranging equal opportunities at work law) women were not allowed to work at night unless the employer fulfilled certain requirements, usually involving additional expenses. As a result, women were discriminated against in certain fields of work.

Undoubtedly, the position of women in Israel is also influenced by the status of women in traditional Judaism. The "woman of valor" is portrayed as focusing her efforts on housekeeping and child care. However, economic and attitudinal changes have caused more and more religious women to enter the workforce and to expand their horizons in Jewish study.

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VIOLET KHOURY, THE FIRST (AND SO FAR ONLY) ARAB WOMAN TO BE MAYOR: A DISILLUSIONED FIGHTER FOR EQUALITY, JUSTICE, WOMEN, AND PEACE

Barbara B. Jenkins

Introduction

I wanted to meet Violet Khoury from the moment I heard that there had been an Arab woman who had been mayor of a large Arab village. She had been elected to the Local Council in 1969, served as head of the Council (mayor) for three years ¹, and later as Vice-Mayor from 1979-83, when she immigrated to Canada.

On the evening of May 17, 1987 Dr. Vivian Gold, a friend and fellow psychologist also interested in meeting Violet, drove me to Kfar Yasif, (pronounced Kofer Yasif), an Arab village located in the western Galilee near Acre (Akko, Akka). By prearrangement we met Dr. Geries and Amal Khoury outside the village and followed them through narrow, winding streets to the family compound of houses atop the hill. We wouldn't have been able to find it alone at night.

I had learned a few days earlier while spending some days visiting Amal in Nazareth that Violet had just been told that she had metastatic cancer in both lungs and her liver. She was understandably despairing. We hoped by talking about important experiences in her life, she would become her strong, courageous, fighting self again, rather than giving up. She would need that strength during her newest struggle for a quality life.

We talked with Violet for about five hours, being joined by family for an elaborate, delicious meal. As Violet talked, she became visibly stronger. She was radiant at midnight as we departed for Haifa. She wanted to leave her version of her history so that Arab children, in particular, would have an understanding of their history and the part in it which she played.² She regretted never having taken the time to write a book.

During the next seven months we had phone conversations until her death in December 1987 at age 58. Her funeral was attended by 3,000 Arabs and Jews, according to the *Jerusalem Post*, Jan. 16, 1988.

I told Violet that I was interested in knowing her view of Arab Israeli women and also her personal experiences, how she got elected, how people responded, and what she accomplished.



Violet Khoury, Barbara Jenkins, and Vivian Gold

Violet began by saying:

I'm so sorry that male politicians don't appreciate the short time that nature or God has given us to live. I don't know if I'll be able to live long enough to see my dreams come true. I want to live for the sake of my country and for the sake of my children. I don't want to die for the sake of anything. But I, as an Arab Israeli woman, when I hear about a bomb in Tel Aviv in a bus, or when I hear about an air raid on the Palestinian camps, both these occasions really hurt me. The Jewish woman who lost her son is my friend. She's like my sister. Those Palestinians with all the suffering of forty years, with the world neglecting them, with the Arabs still using them so badly, with Israel not thinking of them as having the right of self determination and having their own Palestine near Israel, are my relatives.

I used to hope that I'd live until there is peace. Now I pray, I don't want to die before I see one day of peace between Israel and the Arab state. I want to live with every Jew as equal in rights and services. I pray all politicians will think of humanity and peace. I've said many times women should join together and force governments to make peace. I even thought of it when I was in the Bridge of Peace, *HaGesher L'Shalom*³. I gave it its name. I also thought of having an international conference, International United Women for Peace, where women throughout the world would unite to forbid wars. I wanted *HaGesher* to write Jahan Sadat and Indira Gandhi so that they would initiate the conference somewhere in India. The women from the Arab countries, Israel, Europe, and America would all attend the conference and lead a hunger strike until there were no more wars. I thought of many things. It seems that we women are weak or else we can't do much with this world of man with all his neuroses. It is very hard to live

where you are warring all the time between your country and your people.

During Military Rule

We went through very hard times during the military rule ⁴. I applied to be a teacher, but wasn't accepted I think because of my frank opinions. I learned social work and worked as a social worker for thirteen years for my people. I used to go on horseback and sleep in Arab villages, breaking the norms of conservative Arab society. I took the risk of going against the strong traditions of the community, but I had the support of my father. He really believed in me. My brothers (from father's first wife) said, "Oh, but you know people will talk. She's sleeping outside in the villages. She comes late." I heard my father say, "She'll care for herself. Don't put obstacles in her way. I can believe in her." I think that this backing from my father really helped, especially since I was motherless.

Violet married in 1952 and continued working as a social worker. Her husband, twenty years older than she, was a teacher, and later mayor of the village for many years. They had three sons. She said that they went through good times and bad ones. She told the following story which illustrates what life was like for Arabs under the military government and her commitment to her principles.

In 1960 we still had the military government in the Galilee and the military governor in Kfar Yasif used to come twice a month. On the first of January 1960 I had a facial paralysis. I was pregnant with my second child ⁵. My military permit had expired and I went to my doctor here. He gave me a letter sending me to a specialist in Haifa. He said, "It's urgent!" I said, "My permit is void. I can't go." He said, "No, you have to go. You have this letter and, even if they stop you, they'll understand." My brother went with me because we're very close and he's a nurse. Between Acre and Haifa there was a check point. The military man came to see the permits. My brother's was valid, but mine had expired so I explained, "I'm ill. Look at my face. (My eye looked terrible.) This is the letter from the doctor. I'm going to the specialist. We have to go to Haifa. My brother wanted to come with me." He said, "Why are you afraid? We're not going to eat you." I said, "My brother isn't ill. He's going with me because I'm ill. If you don't let me go to the doctor's, then my brother can go to the doctor and get treatment for me." It was a very windy day and I was paralyzed on one side of my face. I said, "Look, take me wherever you want, but you can't leave me in this weather because I think it's not good for me. Look at my

eye." He responded "You don't give us orders!!" We stood outside for three quarters of an hour and then I started really shouting. They put me in the jeep with my brother and they took me back to Acre to the police station. I was told I had to be fingerprinted. I said, "I'm not a criminal. Can't you see that I am ill! Can't you see that I can't wait. Here is the medical report." The military governor isn't here today. He is expected in three days, but he may not come then. They insisted that I had to be fingerprinted.

She remained in the police station for hours with many attempts to fingerprint her ending in a stalemate. She believed that they were trying to compromise her integrity by bringing a Druze Knesset member, Jaber Madi, to sign for her release. She said that he, together with his children, plotted the murder of a Bedouin Knesset member, Hammad Abu-Rabia. She asked him not to interfere. Later they brought her aged father. She asked him not to sign for her since she wasn't a criminal. He agreed not to sign, but refused to go home because he was afraid she would be beaten. They could hear people being beaten. Finally an officer spoke to her in English (this was helpful since at that time she didn't speak Hebrew well) and agreed to let her accompany her father home without signing anything since she was ill and pregnant. She returned to Court five days later, refused to admit her guilt, was fined, and when the judge said, "Don't you respect this Court?" she responded, "I want this Court to respect the people!" She never received the appropriate medical treatment in Haifa. One side of her face showed signs of paralysis.

She told another story about what occurred when her beloved uncle, Dr. Musala, sent a telegram in 1961 or 1962 that he was visiting Jordan and wanted to see them at Mandelbaum Gate. They went through elaborate procedures and the rest of her family received permits which Violet was denied. Her husband was a member of the Local Council, and the Israeli government wanted her to be photographed with someone who was in the government. She refused because she thought that doing so would compromise them and make them appear to be traitors since her husband had entered a coalition with someone else. She experienced and resisted much family pressure. She was determined to see her uncle if he was there even if it meant getting shot. She went alone early to the guard-house at Mandelbaum Gate and was first told that her uncle had canceled the meeting two weeks earlier. Later, after some consultation, the guard said that the rest of her family could see him, but not Violet. Her family arrived and she instructed her sister to go to the Jordanian side

and ask the guard there. Her sister returned saying "They knew that he canceled and they made all this *hutsaka*, charade, from Kfar Yasif to Jerusalem (a difficult trip) for our father who was an old man!" He nearly died.

After the Military Government

After Violet's husband decided to retire from the Local Council, she asked his permission to run for the Council. When she won in 1969, he admitted that he gave permission because he thought she wouldn't win. She enlisted the help of open-minded young people who helped her run on an independent list of candidates for the office. A number of the women told her that they were glad she was running, but they couldn't vote for her because their husbands were supporting another candidate. She explained that families voted as a block. She won because enough families supported her. Later I asked her if the women from the Arab and Jewish Peace Group, *HaGesher*, the Bridge, had come to Kfar Yasif to help her. She said that there was no outside help.

Since men ridiculed those who supported her, she was careful to continue doing all the household chores so that her supporters would not lose their status in the community. Her husband still insisted that she bring his coffee in bed, and she prepared all the meals for her family to eat in her absence from home. Working on the Local Council meant adding an additional job to her others. She continued teaching six days a week and had full responsibility for the care of her family which included relatives who required additional care.

She was always alert when she served on the Local Council since she believed the other council members as well as others in the village were looking for something with which to criticize and discredit her as a woman. They wanted to say, "Well, she's a woman. What do you expect from a woman!" The positions she took were excellent, and eventually the men began to notice. She tried to improve the health and human services for women and children. Women told her they were proud of her. She was invited into a coalition a year and a half later and served as mayor for three years.

She resigned from the Council when a new coalition was formed, based on religious fundamentalism and separateness which went against her socialist, humanitarian, universalist values. She later returned to the Local Council and was Deputy Chairman, under Nimir Murkus, from 1979-83, when she immigrated to Canada in anger, frustration, and disgust after the Israeli

government refused to treat a violent incident between her village and a neighboring one with the same legal measures they would use if similar violence had occurred between Jewish communities.

The violence began during the final soccer match played in Kfar Yasif with Julis, a neighboring Druze village. Because football in Israel is sometimes violent extra police protection was requested. Only six police were assigned. Julis fans arrived in military dress carrying weapons—rifles, hand grenades. (Druze males are drafted into the IDF.) Violet's son played on the Kfar Yasif team. However, she didn't attend the game. When the game began, a Julis fan threw a noise grenade onto the field. The police were called, but reinforcements arrived after the game. During the game insults about the mothers of the Kfar Yasif team were shouted by Julis fans, and fighting between fans ensued. Two Julis youth were stabbed—one died later in the hospital. The police were kept busy collecting military weapons from Julis fans. The crowd swarmed the center of Kfar Yasif where someone from Julis threw a hand grenade near a crowd of Kfar Yasif children. Nine were injured—one died a couple weeks later. The police detained six Kfar Yasif young men, but refused to point out the murderer since according to the law only the Court of Justice can give such a serious verdict.

The KY Local Council met and, against Violet's advice, decided to begin the Arab Sulha, a peace reconciliation committee comprised of leaders from other local villages which called on the family of the victim to express sympathy on behalf of the KY village and offer financial compensation. The offer was rejected; they wanted the name of the murderer (presumably to kill him). The reconciliation committee disbanded when the KY Local Council couldn't comply because they didn't know. The next day police were called several times when people from Julis were seen in Kfar Yasif doing suspicious looking surveillance. The requests for extra protection were dismissed with sarcasm. One the following day Violet got a warning phone call that they were coming to kill her son. She got them out safely. Five minutes later thousands from Julis entered KY in military vehicles with military uniforms and weapons as well as on foot with knives and garden tools. A grenade exploded in the building of the Local Council, and during the next two hours ten residents were injured, two killed, and 100 homes and businesses and 26 autos were destroyed. Within the first three minutes of the attack the police in Kfar Yasif and Acre were called to stop the invasion and protect the residents. They arrived after the attackers left. In addition phone

calls for help were made to leaders of nearby villages to come stand between the villages. They responded immediately, but were stopped on the road by the police some distance from KY⁶. The fire brigade and ambulances were also prevented by the police from entering the village. The twelve police on duty in the village used no tear gas and apprehended no one. The KY Local Council believed that the police delay was intentional and that there was collusion between the Julis Druze and the police. They requested that the Prime Minister begin an investigation independent of the local police. Instead, a police investigating committee was convened which reported that there was negligence. The case was closed; no one was tried in Court.

Violet immediately sent her son, whose house and restaurant had been destroyed, to Canada to prevent any further attacks on his life. She tried to take legal action, but couldn't find a Jewish attorney willing to take the case. She said that she met with the Prosecutor General who said that there was an Israeli law which stated that the Government could not be responsible for actions by an army man. She and her husband immigrated to Canada in 1983, but returned when her husband couldn't adjust to life there. She said that since then her health failed. She developed high blood pressure, diabetes, heart irregularities, and cancer.

Footnotes:

¹ The Jerusalem Post (January 16, 1983) reported that she was mayor for two years, while the chapter on Violet Khoury "For the First Time, An Arab Woman Was Something" in Geraldine Stern *Israeli Women Speak Out* says three years.

² I had heard from a number of people, including Arab youth in an dialogue group with Jewish adolescents, that they did not learn about Arab history in their Arab schools because their teachers were afraid of reprisal from the *shin bet*, the Israeli secret police. The subject was supposed to be taught, but teachers had been called in for questioning and fired for teaching it.

³ Violet was one of the founding members of HaGesher which was started when Ruth Lys, a Jewish mother who lost her son in the Yom Kippur war, wrote Jahan Sadat about her loss and inquired about Egyptian women who suffered similar losses and wanted peace. Jahan Sadat wrote back that she also was interested in peace. Their correspondence was published in the newspaper and Arab and Jewish women in Israel began to meet in homes to discuss issues and their personal experiences. They still meet. Many of the women writing for this issue are or were members including BBJ.

⁴ From Oct. 21, 1948 to Dec. 1, 1966 Arab citizens of Israel lived under Military Government. They were treated as enemies within the state, as third class citizens. The statutes, 170 articles, were inherited from the British Mandate which was enacted to deal with the Palestinian Arab revolt of 1936-39 and was later used with the Stern gang. It was used only after a state of emergency was

declared. The government of Israel has had a permanent state of emergency against its Arab citizens, even after abolishing the Military Government. While the Israeli government would assert that the discriminations have occurred because of security needs, that argument has been refuted in a recent doctoral dissertation by Dr. Samir Miari (1986).

Arab citizens were forced to carry special permits which they obtained from the military governor in their area if they were traveling outside their village. The permit was valid for a specified time period, location, and route. The threat of not obtaining a permit controlled the political behavior as well as the social, educational, and economic prospects for the Arab citizens. They had to be satisfied with low paying jobs. They couldn't compete in the job market for higher status jobs. They couldn't travel to explore other job possibilities and they weren't hired because they were Arabs. They were suspected and disrespected. Their property was taken by the government.

Article 125, the most frequently used article, was used in combination with the provisions of the Cultivation of Waste Lands Ordinance to substantially expropriate Arab agricultural lands. The process is described by Ian Lustick (1980, p 178) and cited by Miari (1986):

A closed area encompassing Arab-owned agricultural lands is declared a "closed area." The owners of the land are then denied permission by the security authorities to enter the area for any purpose whatsoever, including cultivation. After three years pass, the Ministry of Agriculture issues certificates which classify the lands as uncultivated. The owners are notified that unless cultivation is renewed immediately the lands will be subject to expropriation. The owners, still barred by the security authorities from entering the "closed area" within which their lands are located, cannot resume cultivation. The lands are then expropriated and become part of the general land reserve for Jewish settlement. Eventually permission to enter the "closed area" is granted to Jewish farmers; alternatively the classification of the area as "closed" is lifted altogether.

Miari discusses each of the important regulations which were used to acquire Arab lands and presents data from several sources, including Lustick, for 27 Arab villages in Table 4.1 and concludes that "over 68 percent of the total land privately owned by Arabs was expropriated" (p. 93).

⁵ At the time of the interview her second son was a physician doing his internship in Rothschild Hospital in Haifa.

⁶ While getting some words translated I learned from Samir Miari that many religious leaders and people from surrounding villages, heeding the call for help and coming to stand between the two villages, were stopped by the police on the road leading to the villages and not allowed to proceed. He lived in a neighboring village and it appeared to him that the police were involved with the people of Julis.

CREATING AN OASIS OF PEACE

Barbara B. Jenkins and Nava Sonnenschein

Neve Shalom in Hebrew/Wahat al-Salam in Arabic means Oasis of Peace. It is a serious and creative endeavor by Jews and Palestinians who are citizens of Israel to live and work together. In the last ten years they have created a village which now has seventy in residence. The goal is to have half from each nationality. Currently, however, membership is about sixty percent Jewish, forty percent Palestinian. They are located half way between Tel Aviv and Jerusalem near Kibbutz Nachshon. It was no man's land on the Israeli side of the border before 1967. The land belongs to the Latrun Monastery which rents the land to the village.

Modest homes sit atop a hill (more like a mountain when you are climbing up) with a magnificent view of the Ayalon Valley and coastal cities at night. In February and March the whole mountain side was covered with lovely wild-flowers. The atmosphere between people is open and friendly. Sometimes there is conflict and tension, but they listen to each other. When you come from Jerusalem, as I did many times, you can feel the difference; there is no fear of each other. All are treated with respect. The adults work devotedly from about seven in the morning until late at night, six days a week. They understand how important their work is. Everyone earns the same pay. The founder of the community, Father Bruno Hussar, a Dominican priest, has been nominated this year on behalf of NS/WS for the Nobel Peace Prize.

I learned an important lesson there: what may seem impossible is do-able. A few weeks before a giant open house, called Open Day, when Jews and Palestinians from all over the country were invited to share the arts, music, dance, and picnic peacefully on the mountainside, I came one week end to help the village get ready as did twenty-two other volunteers, people from a Beit Hillel (Hillel House) dialogue at Hebrew University and graduates from programs at NS/WS. (If you think about it, would you consider inviting 20,000 people to your home and the homes of thirteen neighbors? What about planning for charter buses, parking, bathrooms, food? The houses are unlocked.) Ariela told us we would be clearing the side of the mountain down to a natural amphitheater so that people could sit and listen to music. The thistle was plentiful and about five feet high. I took one look and thought it was impossible. We were shown what to do, started at the bottom and cleared everything.



Open Day, 1987

Stopping to watch one saw the weeds cleared away like rising waves. We finished ahead of schedule with lots of blisters and good humor. It was possible! What special spirit! We were proud of our work and spent the rest of the evening getting to know each other better. Twenty thousand came to the Open Day a few weeks later when we were all back as volunteers. Why would anyone want to live anywhere else?

For this article I interviewed Nava Sonnenschein, the former Educational Director of the School for Peace (SFP), and incorporated passages from a summary of the Ford Foundation research written by Elias Eady, the current Educational Director. (They rotate the leadership positions; Ariela will direct it next year.) Nava is in the U.S. for two years working on an M.A. in Counseling while her husband Cobi, from the Weizmann Institute, has a post-doctoral fellowship at Stanford University in physics.

Nava Sonnenschein



How did you come to NS/WS and what was it like in the early days?

I was living in Haifa and involved in the rela-

tionship between Jews and Palestinians. While Haifa is a mixed city, Jews and Palestinians do not live in the same neighborhoods. It was frustrating because there was no framework for really living together, even the political activities were separate. We thought how it would be wonderful if there was one village which Jews and Palestinians could build together. It was just thinking about an idea. One day in 1977 we were in a demonstration in Nazareth against the Kenig document, a racist government document against Palestinian citizens in the north of the country (mostly Jews demonstrating in a mainly Palestinian city) when a person stood on the stage and said that there will be a camp at a place called NS/WS and people are invited. We went to the camp in 1977. From this camp a group of about thirty people decided to organize a group that maybe one day would come and live in NS/WS. There are other families at NS/WS that participated in the group: Abed and Aisha Najjar¹, Eitan and Semadar Kreimer². There were other people from other organizations: Shutafut (Partnership) and Beit Hillel (Hillel House). It was a nice experience. It was very important for Cobi and me to do something with partners from the other people, with Palestinians, to really live together. In 1979 we came to live at NS/WS and were the second permanent family.

Philosophy of NS/WS

There are two people living in this country: Jews and Palestinians. Both think it's their country and neither is going to leave. We don't believe in expelling people, or occupying territories or in one people using force to rule the other people. We believe in equality in all levels. Jews and Palestinians should find a way to live together in equality, on the national level, as well as cultur-

Musa



ally and socially. That's why we decided to build this village. It is important not to mix everything; each group should keep its own identity (national, cultural, religious, ethnic) and respect differences. Pluralism is very important, in addition to equality. It is also important to spread the idea outside to other people. It doesn't mean that all Israel/Palestine will have villages like NS/WS, but it is the symbolic aspect of NS/WS that we can really build together, make decisions together, rotate the important roles and positions of power, and really share our lives. It is important because everybody said it is impossible. We don't think so. By really having this experience, we can also have an honest and powerful message for other people who come to participate in workshops at NS/WS, at the School for Peace (SFP), and in peace activities.

The School for Peace

The SFP is an educational institute where we do educational projects for Palestinian and Jewish teen-agers and adults from all over the country (10,000 so far). We have done a variety of projects including developing the model for encounter workshops for Jews and Palestinians which many other organizations now use. We also have courses to train counselors to do conflict management workshops, and we have a number of ongoing projects which are really unique to the SFP: (a) we have a follow-up of activities for ongoing groups that are longer than a year; (b) projects with Palestinian women in their communities; (c) projects with leaders in their communities; (d) projects with Palestinian students at Hebrew University to improve their chances of not dropping out after their first year; (e) projects for leaders in youth movements; and (f) projects with Eastern (Oriental) Jews focussed on the relationship between Eastern Jews and Palestinians. We are the only place doing ongoing action research on the effectiveness of our conflict management groups. With funding from the Ford Foundation, Haviva Bar of the Institute for Applied Social Research in Jerusalem conducted the research which showed that doing dialogue groups is not enough, it depends on how you do it.

It is essential for every encounter to tailor individualized programs for each group. In the past, the School for Peace focused its goals on warm bonds and contact between both peoples during and after every encounter... Today these aims are no longer paramount.

We focus more on an awareness of the situation, on the skills to live amidst the conflict, and on one's affinity for and acquaintance with oneself,

one's group, and the other national group. . . The School for Peace uniquely invests its efforts in promoting young people's ability 'to live with the conflict'. . . [reflecting] the fact that the conflict is difficult and complicated, and its solutions will be difficult.

One of the most critical findings. . . was the vast difference between the Jewish intervention group [attending workshops] and the Jewish comparison group, i.e., whenever there was no intervention, the regression of the comparison group (movement in the undesirable direction concerning our aims) [having more stereotypes and being less willing to know the other side] was extremely pronounced. . . It is impossible to run numerous one-time workshops for many young people. . . To provide equal opportunity for both peoples during an encounter, one must recognize the different needs of Arab and Jewish students and provide an individualized response geared toward moving both groups toward the same goals. . . Both groups appreciated that the workshops had enabled them to know themselves better, and had generally strengthened their identity and their awareness of the conflict's complexity³.

We work separately with each group so they will arrive more mature and prepared for the conflict management workshop. Otherwise, the Jews can be immobilized by their fears, be very aggressive, or not be able to listen. The Palestinians, not having previous experience in group process or the opportunity to discuss the complex issue of identity, might lack confidence and be very defensive. We do at least two workshops with each group after intensive work with them in their communities.

As a result of the *intifada* we had to work harder with some Jewish parents to persuade them to send their children. This was much less true on the Palestinian side. With the teen-agers, however, both sides wanted to come more than ever. When the Palestinian group came they showed pride in what their people can do—not the violence, but in using nonviolent methods to try to change the situation of people from the West Bank. They saw that they are not helpless, they can do something. None of the planned activities was canceled.

Living in a community gives workshops a dimension and depth that you can't find elsewhere. People who come to the activities see us living there. They see that we have children. They see that we decide together. Sometimes they say that they wish their community was like that. They ask a lot of questions. How can it work? What are the difficulties and problems? How do you deal with it? By really hearing

Uri Sonnenschein



specifically how we deal with difficult moments, they see it's not a dream or illusion or propaganda. It's real life. The counselors are able to work at a greater depth because of understanding things differently from having lived together for so long.

What's it like raising your children there? Tell me about the Bilingual/Binational School, the only one in the country.

One of the beautiful things is that your child is living without fear of children from the other national group, unlike the average child in Israel who sees them as enemies. If you ask the average Jewish child what he thinks about Arabs or Palestinians, he will say they are terrorists, assassins, and I'm frightened. Our children play together; they speak both languages because the school is bilingual and bicultural. They respect differences. An example which reflects it is when my son Nir was five, he went to a park in Jerusalem and one girl said to them, "Hey, kids! Aren't you afraid to be here alone? There are Arabs here." He came home and told me the story. He said, "Such a stupid girl. I told her what's the problem? Arabs are our friends." I see differences with my sister's children or other relatives, they are growing up differently. Our children are not ignoring the problems. They are dealing with them as they present themselves every day. For example, when there is Independence Day, the children have to decide what to do. This year they put up an Israeli flag and next to it an empty one. They talked about the meaning: I can put my flag, but you can't put your flag. When you see them playing or studying, it's hard to know who is who.

In the open classroom there are always two teachers each speaking in his/her own language. First they learn to read and write in their own language and then in the other one. They start

to speak both languages from the beginning. It's an open classroom because of the heterogeneous ages; there's team-work and opportunities to pursue individual interests. Partly we were influenced by the kibbutz schools, partly by the open schools, partly by the imagination and creativity of our teachers. There's a nursery for the seven babies, a preschool together with a kindergarten, and an elementary school classroom.

Have you gotten government funding?

No, not for our infra-structure or our schools. All our funding comes from abroad. We did get some loans from the Ministry of Housing which every Israeli can get.

Tell about Open Day

Once in two years we have given people who have graduated from our programs, their families, and their communities the opportunity to come and enjoy one day of art together in a peaceful way. This is unique in Israel where the arts are done separately. We contacted artists

from both sides and they volunteered their performances. About 8,000 came to the first one and 20,000 to the second.

In a country painfully torn by conflict NS/WS stands out as an oasis in honest, respectful, and realistic living. It shows what is possible when caring people treat each other as human beings and continue to try to listen and understand when they have serious disagreements. They live with the tension; not all conflicts are resolved, but the people are respected. They provide a realistic hope about what is possible with committed hard work and imagination.

Footnotes

¹ Abed is currently the village secretary (mayor) and Aisha is the Palestinian teacher for the kindergarten in the Bilingual/Binational School.

² Eitan is the village treasurer and Semadar is coordinator of the tourism project.

³ Eady, Elias. The Contribution of Ongoing Action Research to the School for Peace, 1985-88. July, 1988. He is the Director of the School for Peace and the former village secretary (mayor).



Cover photo key reads from top to bottom, left to right.

1. Dr. Vivian Gold and Violet Khoury, Kfar Yasif
2. Chocolate-faced child, HSDC Nursery, Kababir
3. Kinaan Waheadah, Wesal Ali Mulla and Nagat Saleh, Yarka Village
4. Children, SDCH Nursery, Kababir
5. Bedouin sisters, Haifa
6. Child, HBWS
7. Yosra Miari
8. Amal Sarujo, Ariela Bairey, NS/WS
9. Ethiopian woman, HBWS
10. Brig. Gen. Amira Dotan
11. Mother and child, HBWS
12. Queen Esthers, Tel Aviv
13. A friend and Coral Aron, NS/WS
14. Children, SDCH Nursery, Kababir
15. Children, SDCH Nursery, Kababir
16. Widad Agbariah, Kababir

Photos by Barbara B. Jenkins

SDCH = Social Development Committee of Haifa

HBWS = Haifa Battered Women's Shelter

NS/WS = Nev Shalom/Wahat al- Salam

HOW WE STARTED OUR NURSERY SCHOOL : ARAB WOMEN'S CONSCIOUSNESS RAISING GROUP OPENS DOORS

Mariam Mar'i

Dr. Mar'i has volunteered her work at the Arab Pedagogical Center. She is an instructor at the University of Haifa and is a counselor at the Orthodox Arab College in Haifa. She is co-president of Shutafut (Partnership), an excellent organization which engages in joint Jewish and Arab projects; is a member of the executive committee of the International Center for Peace in the Middle East; is a member of the Prime Minister's Advisory Committee on the Issue of Arab Women; and is on the board of the New Israel Fund. She was approached by three political parties to run on their list. She declined. Her priority is the Acre Arab Women's Association.

I observed the teachers training program at the Arab Pedagogical Center in Akko (Acre) and was impressed with the Deweyian methods in action. The teachers were engaged in the art activities which they would later use with the children in their classrooms. I had previously observed in an Arab nursery school and had seen a laissez faire atmosphere where children engaged in free play for long periods of time without any teacher intervention or plan. I believe that Mar'i's assessment of the need for direct classroom observation of teachers in the field is very essential to improve the education of the Arab population in Israel.

Mariam, a Muslim, has recently been widowed and is facing the difficulties of raising two teen-agers alone. BBJ



APC trained teachers, SDCH Nursery, Kababir

We began as a group of friends, Arab women with different professions, meeting around a cup of coffee and cake or tabbouleh and discussing current events. For the first year, it was unplanned and unorganized talking. After a while, we decided that each woman who hosted the meeting was responsible for choosing the discussion which could be about an article, a book, a film or a topic in her profession. The topics ranged from psychological problems to the education of our children as well as theological and spiritual matters. We met once a month for four hours.

In the beginning, we brought our children with us but they bothered us so we decided that the meetings were going to be without the children. The children were left with their fathers, which at the beginning was okay. But when our meetings became lengthy, the fathers started complaining. When the fathers started complaining about the children and our absences for longer periods of time, we started thinking of a solution for the children.

At first we used baby-sitting, but we weren't very pleased with it. Then we thought of creating a nursery school. We decided to expand the idea to include children whose mothers weren't in our consciousness-raising group. We went door-to-door to register students and to encourage parents to send their children to the nursery school.

Then we went to the municipality and started fighting for a place to start the nursery school. At the beginning, we really didn't win our battle with the municipality. We rented a basement for six months and were finally successful with the municipality and acquired larger quarters. Our persistence brought success; we learned we could actually do something. We began the first Arab nursery school in Acre in 1975.



SDCH Nursery, Kababir

Four years ago, we created a center beside the nursery which we called a Pedagogical Center, which served the whole Arab community in Israel. We had an outreach program to other nursery schools and began a training program for care givers and teachers.

So far, we have trained two hundred teachers and care givers and are involved with thirty teachers who have completed our initial training program. We supervise them in their classrooms and provide instructional materials.

We created the follow-up program because we found out that training in the center itself is not enough. We had provided them with a theoretical foundation and actual practice in the activities they would conduct with the children. But when we observed them in their own nursery school classrooms, we found they were not utilizing what they had been taught. So last year, we created a follow-up program supervising them in the field.

We have a growing project. We started from one class of thirteen children and now we have one hundred children with nine staff members in our own nursery school which began in 1975, and the Arab Pedagogical Center in Acre, to support this nursery school and day-care center and to reach out to other private nursery schools in the country. The care givers in those private nurseries had no supervision, no guidance and no training; they became the target group for our training program. In addition to training those already in the field, we recruited some people interested in joining the profession.

In our outreach for those working in the field, we write letters explaining about the program. We get a 99 percent response from the field workers because they really want training. For those interested in joining the profession, we put announcements in the local newspapers advertis-

ing our expert training course. After they register, they are given written tests on language, logic and creativity. We have personal interviews with those who score highly on the tests and select those most suitable. We have twenty five in each class and we run a couple of classes simultaneously.

We have moved to a new facility. We bought an abandoned house in Acre, which was used by drug dealers. We started remodeling inside but had difficulty with the municipality. We believe that they thought the money came from the PLO. It did not. Even though there was no law against what we were doing to the inside of the building, we couldn't get water and electricity. We went to court and won but unfortunately had to spend a lot of money in the process.

There is a law about remodeling the outside of the building and we haven't been allowed to continue with our work on the outside. This disturbs me because from the outside, the building does not express our philosophy of clean, neat and respectable values we want our teachers to internalize.

We desperately need funds. We've had to spend so much on court costs. We lost our contractor because of delays. We're aiming for \$10,000.00 to remodel the outside of the building. I will arrange that contributions made out to the New Israel Fund (tax deductible) will be forwarded to us if they are earmarked for the Arab Acre Women's Association.

We also need material relevant to early childhood programs and child development. There are new materials, films and children's books produced in the U.S. we have been unable to get. We also need funds and a publisher in order to publish a few children's books which we have written in Arabic.

A DAY AT THE SHELTER

Naomi Feigin



Naomi Feigin, the Director of the Haifa Battered Women's Shelter, has a Diploma of Teaching from the Canberra College of Advanced Education in the Australian Capital Territory and a B.A. in English Literature from Haifa University. She taught English for four years before becoming a volunteer at the refuge. Through her involvement with the collective, Nashim Lemaon Nashim, Women for Women of Haifa, she was offered a job as one of the refuge coordinators.

She spent the past year in Melbourne, writing short stories based on the experiences with women at the refuge while her husband was on sabbatical there. In a few years she hopes to devote herself fully to writing. BB

The refuge, or "shelter", as it is translated from Hebrew, is at first glance both shocking and depressing. The huge stone edifice in the Christian quarter of Haifa with its high ceilings and tiled floors, darkens ones spirit as the cold stone hits flesh. It cries out poverty and deprivation. Yet within its walls lives a community of women who through clouds of cigarette smoke and simmering pots of Turkish coffee, take "time out" to re-evaluate their battered lives. They are Jewish, Moslem, Christian, Bedouin, and Druze, living under one roof and although not leaving their prejudices behind, they discover upon arrival, that their collective bruises and beatings unite them.

I sit on a bed opposite Miriam who arrived last week and listen. Her three year old daughter is upstairs in the shelter kindergarten and her baby son sleeps in the crib in the corner of the room. She does not display her bruises, but has a look of fear and hopelessness darkening the premature folds under her eyes, and a limpness of body that knows that to fight back will only make things worse.

It is not by chance that my life has become enmeshed with Miriam's although our experiences are as far apart as the distance I have travelled to sit opposite her. I can only imagine the pain and degradation of being slapped around and bullied. It was not part of my growing up, and in marriage I have known love, respect and trust.

In Melbourne, Australia, I was the only Naomi in Murrumbeena, an outer suburb where my parents could afford their first house. I had no desire to be Anne, Margaret or Susan, or to have a Christmas tree. I absorbed my parents' Jewish, European background and culture, and like the biblical character after whom I was named felt a stranger in my land. I went to a Zionist youth movement to meet other Jewish children whose parents, like mine, had survived the holocaust. I learned about Israel and the socialist dream when the sixties and idealism for a better world penetrated our beings.

Israel beckoned. Back in Melbourne after a year on a kibbutz I was left yearning for the passionate Israelis with whom my path had crossed, and for the land and its history. Today, seventeen years later Israel still generates a passion in all who come in contact with it, whether Jew or Arab. Intertwined, like the olive tree roots that line the road to Jerusalem these passions are still Israel's strength as well as its weakness.

Miriam is packing. She is going home. She will give her husband one more chance. He has been phoning and begging her to return every since he discovered her whereabouts. He misses the children. He has never made so many promises. And he doesn't beat the children, not like some men. She misses her house and the neighbors. I do understand her don't I? She can come back, can't she? If it doesn't work out, we will take her in again?

The baby stirs. He sits up in bed and looks around at the room that his sister calls their "house." In a year, or two, or three, this child may occupy the bed on which I now sit and his new baby brother or sister will occupy his crib. By then, Miriam may have come to realize that the promises her husband has made, whether well-meaning or not, are as vacant as the wall at which she now stares.

Chilmiya, who has a small room opposite Miriam's, cannot return home. She was beaten unconscious by her husband because she spoke to another man. She has brought "shame" on her family and is in danger of her life if she steps within the village boundary.

Chilmiya and I communicate with our hands and the few words she knows in Hebrew. She has never been taught the language of the country of

her birth because she was a girl. I cannot speak Arabic like my Israeli colleagues and always promise myself that I will take lessons as soon as I have mastered Hebrew completely. Chilmiya's divorce proceedings are endless, as are those of her Jewish contemporaries. They, however, may marry again. She, as a divorcee, is only one rung above a prostitute in her community.

It is almost three o'clock. Our three daughters await me at home. Upon entering the front door, Miriam and Chilmiya are swept aside until the darkness of my bed when thoughts can roam freely. I fear war and sickness. I cannot imagine fearing the man with whom I share this bed. I am angry with Israeli religious bodies, government agencies and society in general for barely acknowledging the needs of the Miriams and Chilmiyas of this world.

My thoughts turn to Rachel and Ganet who despite incredible pressures did not return to their violent husbands and who brave it alone

with their children in apartments in Haifa. Today we, the workers and volunteers, are their support, their family and their friends. It is we who sign as guarantors for their landlords and we who are invited to share in their new found independence. They spent almost a year at the shelter fighting for their children, maintenance, and that piece of paper called a get which is a divorce. They struggle to make ends meet with the pensions they receive, and clean houses to make some extra money. Rachel is Israeli born. Ganet is a new immigrant from Ethiopia. It is the courage of Rachel and Ganet that keeps us all going when the system fails.

Each year, over one hundred women and their children step through the iron security door to the safety of the shelter. The old stone building with its high ceilings and tiled floors gives comfort, protection, strength and hope to Israeli women. After I have gone home to my family, the pot of Turkish coffee simmers long into the night.



Residents, Haifa Battered Women's Shelter

RECOMMENDED LIST OF PEACE AND WOMEN'S GROUPS IN ISRAEL AND SUPPORTING GROUPS IN THE U.S.

Barbara B. Jenkins

Acre Arab Women Association, 10 Ma'aleh Hahorsha, P.O. Box 2318, Acre 24505, Israel. T: 04-912289 Programs: Arab Pedagogical Center training nursery teachers. Contact: Dr. Mariam Mar'i TDC: Mar'i arranged: send checks made out to the New Israel Fund to the above address.

Association for Civil Rights in Israel (ACRI), 2 Turiah St., Abu Tor, Jerusalem 93511, Israel. T: 02-718308 Program: A non-political body dedicated to the defense of the individual and civil rights in Israel, including freedom of speech and association, and the right to protest and to move freely. Contact: Eli Natan and Hagi Israeli TDC: Check made out to New Israel Fund.

Center for Women's Studies, University of Haifa, Haifa 31999, Israel. T: 04-240929 Programs: Kidma Project for the Advancement and Involvement of Women in Israeli society. Outreach programs to Arab and Jewish women not usually attending university, including strengthening their self image, assertiveness training, and motivating them to act for the betterment of society; Public Lecture Series; Visiting Scholar Program; contributions will enable the beginning of a Women's Center in a university. Contact: Dr. Marilyn Safir, Director of Women's Studies. TDC: Send checks made out to **American Friends of Haifa University** to Dr. Marilyn Safir at the above address.

HaGesher (The Bridge) Organization of Jewish & Arab Women for Coexistence and Peace; Several Branches: Dr. Marilyn Safir, Dr. Mariam Mar'i, Dr. Vivian Gold, University of Haifa, Haifa 31999, Israel. T: 04-240929; or Dr. Ada Aharoni, Beit Hagefen, 2 Hagefen St., P.O. Box 9421, Haifa, Israel. T: 04-525251/2 Program: Monthly meetings, lectures, reciprocal visits, symposia; not politically affiliated. This spring the Haifa U. Women's Studies Center, HaGesher, and Nitzanei Shalom co-sponsored a symposium for Arab and Jewish Women. Contact: Marilyn Safir or Ada Aharoni.

Haifa Shelter For Battered Women, P.O. Box 4667, Haifa, Israel. T: 04-662114 & 04-642409 Program: Shelter, support and counseling for Jewish and Arab battered women; kindergarten for children; they need career counseling program for the women as well as clothing. Part of the Isha L'Isha Woman to Woman Program. Contact: Naomi Feigin TDC: New Israel Fund.

Israeli Council for Israeli-Palestinian Peace, P.O. Box 956, Tel Aviv 61008, Israel. T: 03-5565804 Program: Created in 1976, the Council supports a resolution for a Palestinian state in the West Bank and the Gaza Strip alongside Israel; Newsletter The Other Israel. Contacts: Adam Keller **America-Israel Council for Israeli-Palestinian Peace (AICIPP)**, 4816 Cornell Ave., Downers Grove, IL 60515. T: (312) 969-7584 Contact: Mary Appelman TDC: Send check made out to AICIPP to the above address.

Israel Potters Association, c/o Magdalena Hafez, Cafe Magdalena, 22 Shelomo HaMelech St., Jerusalem, Israel. T: 02-224710.

Israel Women's Network, P.O. Box 3171, Jerusalem 91037, Israel, T: 02-528057 Programs: National association of women's associations; hot line: health problems; discrimination in the workplace; consciousness-raising programs; materials library; symposia; Annual Membership—\$25. First International Jewish Feminist Conference in Jerusalem, November 28-December 1, 1988 cosponsored with American Jewish Congress and the World Jewish Congress. (For more information contact: American Jewish Congress, Commission for Women's Equality, 15 East 84th Street, New York, N.Y. 10028. Contact: Alice Shalvi, Ph.D. TDC and membership: Send check made out to **New Israel Fund** to the New Israel Fund Office in New York.

Neve Shalom/Wahat al-Salam Village (Oasis of Peace), D.N. Shimshon 99761, Israel. T: 02-912222 Programs: School for Peace; Bilingual/Binational School. Contact: Abed Elsalam Najjar, Ariela Bairey or Elias Eady, Amer. **Friends of NS/WS**, 270 W. 89th St., New York, N.Y. 10024. T: (212) 724-4864. Contact: Karen Weinberg. TDC: Send check made out to **New Israel Fund** to above address.

New Israel Fund, 111 West 40th St., #2600, New York, NY 10018. T: (212) 302-0066 Program: The New Israel Fund funds programs on Arab-Jewish relations, civil rights and liberties, women's rights, community action in Jewish and Arab communities, and pluralism. Many of the groups I had contact with in Israel and that you have read about in this issue are funded by the NIF. I can highly recommend them based on my own observations of their programs. Tax deductible contributions to the NIF can be earmarked for particular organizations. You can mail the check made out to the **New Israel Fund** either to the NIF office in New York or to the organization directly.

New Jewish Agenda, 64 Fulton St., #1100, New York, NY 10038, T: (212) 227-5885 Program: Works for peace and justice by applying Jewish values to domestic and international concerns. Priority issues include peace and justice in the Middle East and Central America, feminism, lesbian and gay rights, opposition to racism and anti-semitism. TDC: **New Jewish Agenda**.

New Outlook, 9 Gordon St., Tel Aviv 63458, Israel. T: 03-236496/241806/ 241828 Program: Magazine dedicated to Israeli-Arab peace and the defense of democracy within Israel. Subscription: \$30. Contact: Chaim Shur, Faye Bittker, & Hillel Schenker **Friends of New Outlook**, 150 Fifth Ave., # 911, New York, NY 10011. T: (212) 929-0612 Contact: Hillel Schenker TDC: **Friends of New Outlook**.

Nitzanei Shalom (Interns for Peace), 5 Geula St., Tel Aviv, Israel. T: 03-657995 Program: A non-political, independent program that trains and places Jewish and Arab community workers in a few Jewish and Arab villages. (Like the Peace Corps.) Contact:

Rabbi Bruce Cohen, Farhat Agbariah, Sara Kreimer, and Naomi Shander. New York Office: Dina Charnin, 270 W. 89th St., New York, NY 10024. TDC: Send check to **New Israel Fund** at the above address.

Rape Crisis Center, P.O. Box 33041, Tel Aviv 61330, Israel. T: 03-234314; P.O. Box 9308, Haifa, Israel. T: 04-382611; P.O. Box 158, Jerusalem 91001, Israel. T: 02-245554; PO Box 4, Ra'anana, Israel. T: 052-32432 Programs: Provides emotional and physical support for rape victims and organizes activities to advance awareness of violence against women. Contact: Rina Ben Tzvi (Tel Aviv), Nira Pravstein (Haifa), Lisa Fine (Jerusalem). TDC: **New Israel Fund**.

Shalom Achshav (Peace Now), P.O. Box 108, Jerusalem, Israel. T: 02-637205 (h) 02-638247 (w) Program: Focuses on the search for a resolution of the Israeli-Palestinian conflict and on efforts to strengthen democracy in Israel. Contact: Tzali Reshef **Peace Now**, 111 W. 40th St., New York, NY 10018, T: (212)-944-2403; Contact: Mark Rosenblum TDC: **Peace Now Educational Fund** or **Chicago Friends of Peace Now**.

Shutafut (Partnership), 18 Hillel St., P.O. Box 9577, Haifa 31095 Israel. T: 04-660281 Programs: Coordinate groups for multiple impact on communities; Partnership between Jews and Arabs in community work, training of teachers, dialogue groups. Contact: Daniel Padnos, Walid Mulla, Edna Zeretsky, and Dr. Mariam Mar'i. **Friends of Partnership**, 3982 Bayberry Lane, Seaford, N.Y. 11783. TDC: Send checks made out to **New Israel Fund** to above address.

The Ad-Hoc Committee of Writers and Artists for an Israeli-Palestinian Peace. A.S.A.C. Inc., RD 1 Box 198, Craryville, NY 12521, T: (518) 851-3168 Program: Palestinian-Israeli art exhibition for peace in recognition of Two Nations, Two States to open at Cooper Union in NY from October 15 to November 17, 1988 and then tour major US cities. Contact: Shulamith Koenig TDC: American Support for the Advancement of Civil Liberties in Israel (A.S.A.C. Inc.).

The Social Development Committee of Haifa, 1 Abbas St., P.O. Box 4454, Haifa, Israel, T: 04-534152 Programs: Arab nursery schools; Arab community centers for underprivileged youth with volunteer teachers; Joint Arab-Jewish Day Camp in Haifa. Teachers attend Mar'i's training program. TDC: Checks made out to **New Israel Fund** sent to above address. Contact: Hussein Agbariah.

The United Holy Land Fund, P.O. Box 1981, Chicago, IL. 60690, T: (312) 663-9056 Program: Since 1968 this nonprofit, nonpolitical, nonpartisan, humanitarian organization has been rendering assistance to Palestinian social, health, and educational institutions in the West Bank, Gaza Strip, and Lebanon. Among the many programs the UHLF administers are: the children's sponsorship program (Project Loving Care, Jerusalem and Lebanon) where a contribution of \$20 per month sponsors a child; 300 scholarships for vocational training (many are women oriented); 200 scholarships for university students; nurseries and kindergartens in the West Bank, Gaza, in the Arab Triangle and Galilee. It assists the Palestine Red Crescent Society financially as well as with medical supplies and equipment. For more information contact them. Contact: Suhail Miari TDC: **United Holy Land Fund**. Contributions may be earmarked for specified programs.

The Van Leer Jerusalem Foundation Albert Einstein Sq., P.O. Box 4070, Jerusalem 91040, Israel, T: 02-667141 Program: An independent social and policy studies institute, the Foundation organizes research, educational projects, and conferences devoted to pluralism and democracy. The emphasis is on Jewish-Arab and Israeli-Arab relations. Contact: Alouph Hareven. TDC: **New Israel Fund**.

Yesh Gvul (There is a border), P.O. Box 4172, Tel Aviv, Israel. Program: Founded in 1982 as a support group for soldiers refusing to serve in Lebanon, Yesh Gvul is concerned with the philosophical question of the general limits of obedience, particularly as that currently relates to the West Bank and the Gaza Strip. Contact: Robert Banvolgyi Ph. 02-520825 (h) 02-221424 (w), Yeshi Menuchin T: 02-414829 **Friends of Yesh Gvul**, 1678 Shattuck Ave., P.O. Box 6, Berkeley, CA 94709 (415) 848-9391. TDC: Send checks made out to **NJA/Friends of Yesh Gvul** to the above address.

TDK = tax deductible contribution

Additional Recommended Books

Barbara B. Jenkins

Avnery, Uri. *My Friend, the Enemy*. Westport, Conn., Lawrence Hill & Co., 1986.

Documents years of dialogue between Israelis and PLO.

Can the Palestinian Problem be Solved? Israeli Positions. Edited by Alouph Hareven. Jerusalem, Van Leer Jerusalem Foundation, 1983.

Carter, Jimmy. *The Blood of Abraham: Insights into the Middle East*. Boston, Mass., Houghton Mifflin Co., 1985.

Eisler, Riane. *The Chalice and the Blade*. New York, Harper and Row, 1987.

El Saadawi, Nawal. *The Hidden Face of Eve: Women in the Arab World*. Boston, Mass., Beacon Press, 1982.

Elon, Amos. *The Israelis: Founders and Sons*. New York, Holt, Rinehart and Winston, 1971.

Flapan, Simha. *The Birth of Israel: Myths and Realities*. New York, Pantheon Books, 1987.

Grossman, David. *The Yellow Wind*. New York, Farrar, Straus & Giroux, 1988.

Recent interviews with Palestinians.

Henry, Sondra & Taitz, Emily. *Written Out of History: Our Jewish Foremothers*. Fresh Meadows, N.Y., Biblio Press, Second Edition, 1983.

Kurzman, Dan. *Ben-Gurion: Prophet of Fire*. New York, Touchstone Book, 1983.

Laqueur, Walter. *A History of Zionism*. New York, Holt, Rinehart and Winston, 1972.

Lustik, Ian. *Arabs in the Jewish State: Israel's Control of a National Minority*. Austin, University of Texas Press, 1980.

Meir, Golda. *My Life*. New York, G. P. Putman's Sons, 1975.

Miari, Samir. *The Arabs in Israel: A National Minority and Cheap Labor Force: A Split Labor Market Analysis*. Unpublished Doctoral Dissertation, Loyola University of Chicago, 1986.

Oz, Amos. *In the land of Israel*. San Diego, Calif., Harcourt Brace Jovanovich, 1983.

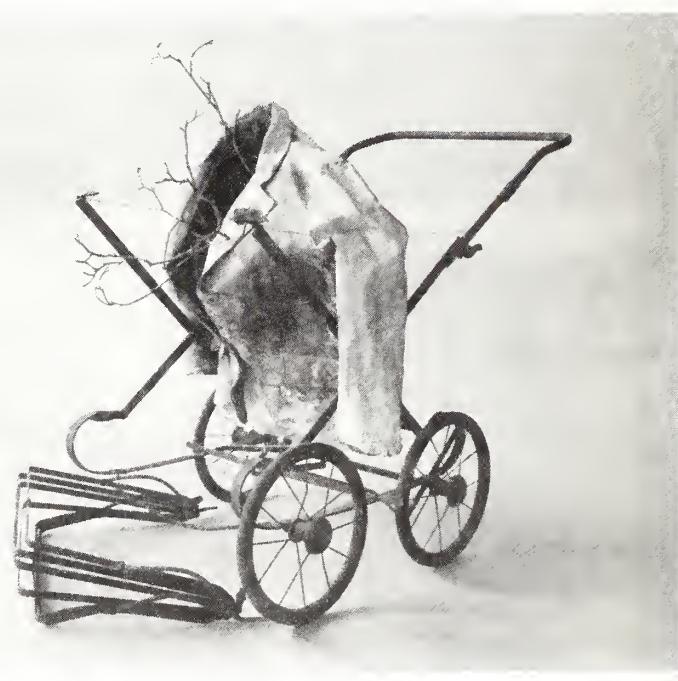
Shehadeh, Raja. *Samed: Journal of a West Bank Palestinian*. New York, Adama Books, 1984.

Shipley, David K. *Arab and Jew: Wounded Spirits in the Promised Land*. New York, Times Books, 1986.

Shulamith Koenig

Shulamith Koenig commanded the Jerusalem area women's corps of the Israeli Army during the War of Independence at age 19. She is an industrial engineer, sculptor, and political activist. She was Secretary General of Ratz (Citizen Rights Movement) Party for six years, and was one of the founders of Peace Now. Now living in the United States she divides her time between sculpting and running a tax exempt organization, American Support for the Advancement of Civil Liberties in Israel which supports education and litigation for human rights violations and civil liberties in Israel and the Occupied Territories. ASAC works in Israel with prominent human rights lawyers and former judges, and provides information in the United States. She initiated a Palestinian-Israeli art exhibition which recognizes a two-state solution. It opens in mid October at Cooper Union in New York and will tour U.S. cities during 1989. BBJ

"There is always hope", 34' x 48" x 28"



"Shall we talk about peace", 42" x 36" x 14"



"I was born in East Jerusalem in the old Haddassah Hospital in a land saturated with historic memory and a search for human dignity. Social responsibility as the highest challenge was handed to me by my parents, -- a litmus test of being a Jew. This inheritance engulfed my life and turned into a passion, a commitment and a moral obligation. It is this energy that works its way through my sculpture in which I try to revive found objects searching for meaning.

I tried to create cross-fertilization between functional forms, color and abstract images.

I work at integrating poetic expression and social consciousness into an object of art, through which a spiritual dimension can be shared".

SK

SECTION II

ARTS AND CULTURE

WHAT ECCLESIASTES MEANT OR: ON THE FUNCTION OF DREAMS

Esther Wierzbicki-Ziv

"That which has been is that which shall be; and that which has been done is that which shall be done: and there is nothing new under the sun."

—Ecclesiastes 1:9

Though I have never been kidnapped, I have been kidnapped.

If not, how do I know what goes through the mind of a hostage, what a hostage thinks when the black blindfold is lifted from her eyes and for the first time she stands face to face with her kidnappers, what she sees before her eyes in those hours when they torture her, or worse, during the endless hours of waiting?

I knew I was a likely candidate for kidnapping. That's why I ran away.

I climbed up sand hills, I ran and ran. In the open streets I slowed down, bent low, crawled, flattened myself against the walls of ruined buildings, so the terrorists' fire wouldn't reach my ears. I was so afraid they would get me that I suspected everyone, especially those walking behind me, thought they were only there to trap me, to finally fulfill my destiny as a hostage.

I did all I could to escape. To no end. Like a rat, I was trapped.

I was kidnapped in a plane, I was caught on the street, I was stolen at night, near the Western Wall, in Beirut, in the territorial waters of Lebanon, at Heathrow Airport.

My first kidnappers only wanted to shoot me; later ones had other goals.

As in professional kidnappings, they covered my eyes with a black cloth, as if those whose eyes are covered don't see the world, as if those whose eyes are free can see it.

Like Abraham dragging Isaac into the Land of Moriah, they dragged me to the public square for some sacred purpose. After all, you don't kid-

nap people just like that.

Perhaps I was kidnapped for the benefit of the disadvantaged, so that the unemployed would have jobs. Maybe my kidnappers wanted to fly the Palestinian flag on the world map, to write their organization into history, to shatter the apathy of the White House. In any case, I was kidnapped in the name of some ideology, or theology, maybe astrology. And maybe it was even for my own sake, for the homeland, that I was kidnapped.

In some mysterious way, as if the news had been leaked to the press, people massed in the square to see the performance, and to see what would be done to me. What amazed me more than the general consent to kidnap me was seeing them all prepared to injure me.

What are my parents doing there?

To carry out their obligation, and as quickly as possible, they stripped me, but I was not ashamed of my nakedness. Their desire to cut my flesh was seeping deep inside me, and my exposed shoulders were ready for the knife. I could almost feel the touch of the blade on my skin, the burst of cold air, the piercing rays of the eyes that combed my body. A light stinging, really, barely touching, but everywhere.

My father, a bit embarrassed, gave up quickly and left.

Although I understood his confusion, I was very angry with him for not objecting, not setting up an underground, not trying to save me, his daughter, his only daughter.

My mother, always one to get things done, was holding a knife in her hand to slice a little of my flesh, her flesh. I didn't resist. I knew that no righteous man would arrive on the scene a moment before the cutting, no Abraham would show up on his donkey, and no lamb be provided for the offering.

So let her cut, I thought, and it was clear to me as well that the deed had to be done as quickly as possible. But I wanted to shout and to wail and to plead for the integrity of my body, that mother not cut into my living flesh, that she not pierce my exposed shoulders, not hurt the sensitive spots. I wanted to pray, to kneel, to cry.

Mother, don't do this to me, I almost shouted, and sealed my lips, no tears collecting at the corners of my eyes, not a single muscle twitching.

Perhaps because I wasn't there, but, as the Satans and Liliths are wont to do, watched the ceremony from another place, wondered, passed from illusion to illusion, understood the kidnappers' motives and knew that I would do the same, were I in their place.

I recall another kidnapping now. For I've been kidnapped for as long as I can remember. A hostage, daughter of a hostage. My mother, too, was kidnapped once, when I was a little girl.

The Snow Queen swept her off, with Kay and with the storm. But I, unlike Gerda, did not run after my mother, did not look for her, only cried. How I cried. My crying alerted the neighbors, and I told them that the storm had kidnapped my mother. And as I wailed and gave them the details of the kidnapping, mother returned, carrying baskets full of chickens and vegetables.

Perhaps the Snow Queen had had a change of heart?

Not only mother was kidnapped. In our family, kidnapping is inherited. I too was kidnapped then. Two people put me, a little girl, into a big burlap sack and tied it with a black ribbon. From outside, or maybe from inside the sack, through the holes in the cloth, I saw how they dragged me all the way down the yellow corridors of my childhood, and even then, though it was my first kidnapping, the feeling was familiar. Maybe that's what Ecclesiastes meant when he said "There is nothing new under the sun."

Because I have experienced all and undergone everything, and I have a right and even a duty to justify every evil and any cut in the living flesh. And just as I was kidnapped and numbered among the victims, so did I kidnap and kill and also take possession, and for all this the dreams must take the blame, for allowing me to observe what I was doing from a distance. Like God looking down on His creatures, like a demon or the Devil, I wink behind my shoulders at what is done to me.

The dreams have accustomed me to regard the world with apathy and to see what happens in the jails and the mental hospitals, to watch a youth shot on the West Bank and a woman on the pyre in India (she must have dreamt about it), and continue to live my life and dream my dreams, for I've already been called to account for it all, and paid the price, and I washed my hands in dreams. It is they that recorded in me what was and what will be under the sun.

But the dreams speak falsehood.

Esther Wierzbicki-Ziv was born in 1947 in Silesia, Poland, in the aftermath of the Second World War. In 1957 her family immigrated to Israel. Following army service she studied comparative literature and philosophy at Tel Aviv University. She has taught literature in high school and edited for the afternoon daily *Ma'ariv*.

Since 1985 Ziv has concentrated on writing prose. The story "What Ecclesiastes Meant" is from the collection *The Tumult of Shimeck's Death*, soon to be published in Hebrew. She has also written a gestalt play called *The Name That Will Protect Me in the Next Holocaust*.

She and her son live in Jerusalem.



Waves in the desert
Mosaics in the sand
Searching for the hand
Looking for a crust
Who would feed the truth
To the poet in the dust?

AND I AM AS A FRESH OLIVE TREE IN THE HOUSE OF THE LORD

THE STONE

Shulamit Lapid



Miri put on yellow pants that she had bought in Jerusalem; they made her look like an inverted mushroom. Miri chattered and laughed and her sister said to me, "She will listen to you, tell her. That, after all, is what cousins are for." I replied, "What is good for us is not always good for others."

I thought of their mother who had eaten a prune and swallowed the stone and needed an operation. The sight of Aunt Sarah lying in the operating-theatre with all her guts exposed and the surgeons hunting among them for the stone sealed the fate of my daughter who decided that she really did not want to become a doctor. Fateful decisions have come about for lesser reasons than a prune-stone.

After the operation Aunt Sarah did not return home. She lay in the hospital a long time as the wound was slow to heal. Afterward, she was sent to a convalescent home, and from there she was transferred to a geriatric institution. And there, after long years of anger, suffering and resentment, she again found contentment.

Her daughters tried to explain to her where she was and when but did not succeed in reaching her. They brought her sons-in-law who spoke slowly and loudly as if she had gone deaf. They brought her the grandsons, who had been drafted, before they left so that they could also bring the great-grandchildren. She smiled at them all a sweet smile, her skin pink, her wrinkles gone. She asked suddenly about Reb Shmelke, although there was nobody left who could even tell us who he was.

Her forgetfulness upset her daughters particularly, because, if she forgot them, then they were not the most important people in their mother's life. But I thought that the years in Bergen-Belsen had been wiped away, as well as fifty years of a bad marriage, and other things that turned her into an old woman with memories. My Aunt Sarah was not a wise woman. She was a foolish child and as time passed she became a foolish old woman, as is usually the case. I don't believe that old age gives wisdom to people, perhaps a little caution. If she had been cautious, she would not have swallowed the stone. She would have been deprived of one year in her life in which she gained peace of mind.

She enjoyed sitting in the garden, listening to the wind stirring the leaves of the trees and watching the changing shapes of the shadows cast through the window. She did other things characteristic of Chinese sages. Her happiness sprang from within herself, unconnected to the happiness of the people around her. Her daughters wanted to bring her back to reality. They thought that it would help her to learn some hobby, dominoes or pottery. The grandsons, who had returned from Beirut, asked what was the point, if life was good for her like this, because she looked to them very old and living only in the present.

And while the debate was still going on Aunt Sarah passed away as she sat on the commode facing the white tiles in the bathroom. What she saw on the wall we don't know. She died with a smile on her face. Miri said that what made her happy would not have made anyone else happy. Miri went to Jerusalem and bought herself those pants.

Translated from Hebrew by Philip Simpson

Shulamit Lapid has served in the Israeli Embassies in Paris and London, and is the author of books of short stories, novels and plays, published in Hebrew, French, and English. She lives in Tel-Aviv.

FOUR POEMS BY ADA AHARONI



GRANDMOTHER AND THE WOLF

Dedicated to Ebba Haslund
my sister from Norway

She looked at me with wise
bluebell eyes
and told me Grimm
had it all wrong
for it was the grandmother
who gobbled up the bad wolf
and not the other way round.

He had it all wrong,
for grandmothers you see
are very strong.

THIS CURSED WAR

(From An Israeli Soldier's Yom Kippur War
Diary)

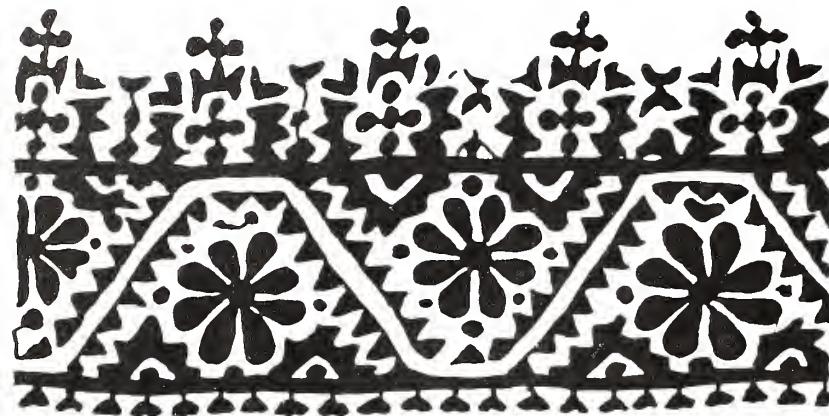
The night creeps long
funeral throng
darkens. Memories rush
and flood
blood.
Blossoming list of dead
thumps red.
Every name pins mind
With whizzing missiles,
Cursed, cursed war

In jeep on Golan Heights
loneliest I have ever been,
I watch skeletons of tanks
Crowned with names of friends.
Sinister row, black graves
fresh bodies - old smell.
Cursed, cursed war

It doesn't look at all like wars in films this war,
Here we do not get a chance to shoot, or wave a
flag,
Shrieking shells, hyena lightning
Pour on us, and we run backwards
or forwards
Or to the side,
And some are saved
and some are not,
Not all, not always
But always cursing,
This cursed, cursed war

In an English centurion
Holding Belgian guns,
We watch two American-made airplanes
Shot down by Russian-made missiles.
I cannot hate the Syrian on the other side
Who holds a French gun and shoots Soviet Sams;
We are toy soldiers of shopkeepers
Who want to sell —
Selling us, in this
Cursed, cursed war

God, let it stop, let it end,
Let the nightmare end!
Cursing is the only shelter
We can creep into, not to crumble
Before thoughts in the dark.
Cursed are those who force me to be here
Cursed be this cursed war!



MIMOSA EQUALITY

I wait for the day
blossoming as a mimosa,
when half the world's presidents
will be women
with hair flowing cosily
around every cry.

And the sun will shine
on all mortals
with equal golden rays
in every green field,
every printed book
every human look.

WHAT IS PEACE TO ME?

Peace for me is a flowing golden river,
students fresh from school
with minds
full of pockets of hope

Not after they witnessed
their friends' brains
blown white veined
on the sands, still thinking.

Peace for me
is to visit
Kadreya in Egypt, and
the spicy house in Midan Ismaileya in Cairo
now the Square of Freedom,
where I was born, and evicted.

To place again my open palm
on the Sphinx's paw,
and check if now I'm as tall
as a Pyramid stone.

Peace for me
is all this,
and so much more—
when I look at you our golden children
and feel the fifth war
pinching the center of my heart.

Dr. Ada Aharoni will be visiting scholar in the Department of English at the University of Toronto in the early autumn and then will teach comparative literature at the Sorbonne in Paris. Her book on *Saul Bellow: To Haifa and Back* is being published by SUNY. She has published books of poems, *From the Pyramids to Mount Carmel* and *Metal and Violets*, and a novel, *The Second Exodus* which combines her experiences with those of other Jews leaving Egypt at the time of Statehood. She integrates pacifism and feminism in her poetry with strong images that challenge and enrich our awareness.

She has been vitally involved in peace work in *HaGesher*, The Bridge, an organization of Jewish and Arab women for coexistence and peace.



A DREAM COME TRUE

Magdalena Hafez

Magdalena Hafez is a potter who has a coffee shop, pottery shop, and studio together near the old city of Jerusalem. You can see pottery beautifully displayed as you have soup or pastry on ceramic tables which she designed or you can take your coffee upstairs, as I did, and watch her work. She works very hard and seriously on her pottery, noting in her notebook the results of each of her firings so as to constantly learn from experiments and fortuitous events. She is also very active in peace/dialogue groups and in women's groups that deal with domestic violence. She is president of the professional group for potters in Israel. Representing the immense variety of backgrounds I found in the women of Israel, Magdalena is the daughter of a German Protestant clergyman, is married to an Israeli Jew, and has a daughter in the Israeli Army. I interviewed Magdalena in her studio/shop in Jerusalem, recording our conversation on audio tape. Her words which follow have been edited from her answers to my questions. BBJ



The idea of a combined studio, pottery shop and coffeehouse is a very old dream of mine. I thought of it when I was young, just starting to do pottery. It took over twenty years because I wanted to have the shop, coffee shop, and workshop together in the center of town. But in the center of town they never had the industrial electricity which was needed to run the tractor-sized pottery wheels we used to have. Today, we have small pottery wheels which run on normal current. Also, there are better insulating materials, so it is possible to fit the kiln and wheel in an affordable space in the center of town. There are also more customers in the center of town. I hate it when I go to galleries and shows where I want to have a leisurely look, sit down, and take my time—not just look and then have to go. So I decided to create such a space.

I did it two years ago when the children grew up and we could have a smaller house. We sold the second floor of our house and with the money

we bought this two-story building. We didn't have to borrow money to do it. Other potters and artists/crafts people have now opened studios together with shops in the center of town so artists are no longer isolated in their studios. We now have maybe three places in Jerusalem, but there is nothing like this in Haifa or Tel Aviv. And no one has a place like mine. This is unique. It's easier and much nicer. Now, everything that comes from the kiln goes downstairs to the shop, where everybody looks at it. It's good to hear the praise of the people who like my work. Here, I get more feedback on my work instead of placing it in the galleries and exhibitions. I still sell to galleries and to other shops, but most of the work I do here I sell in the shop.

This area was as central as we could get. It was old and run down on the edge of the center of the city which is a couple of blocks from the old city. After we started here—my husband runs the restaurant—we attracted others. A woman who weaves and knits is next door. Slowly, the street has been developing. A Russian restaurant opened and we have a gallery upstairs. So the street has developed nicely, there is much movement here.

The exhibition I am working on now is based on inspirations from Greece and raku, which is a special ceramic firing technique from Japan. I've worked quite a lot with it in recent years and I love it very much. I'm almost ready to do an exhibition with just the pots with beautiful glazes. Last year I was in Greece for two weeks. It was from my visit there that I got the theme and the inspiration for this exhibition. When I translate life into ceramic and raku, I take it a bit less seriously. A sense of humor is important. I have columns, like a lot of trees all different, big, small, heavy ones, tall, all different kinds, and on top of the capital there are little people that are taking sunbaths.

The sketches come out very funny. I think life is serious enough so I want to do something not so serious. I do big bowls like the Mediterranean Sea and I put little islands inside. All these are inspirations from Greece. I expected to see a lot of seafood. But, when I went to Greece, there was no seafood. Meat is much cheaper there. They have stands on the street where one buys and eats shashlik like we eat falafil here. It is a daily food and so I do big plates with shashlik on them. Since the seafood was just in my imagination, I do imaginary fish aquariums, with a lot of imaginary fishes and put them around, hanging them from iron posts. These are not real fishes because they were just in my imagination about the seafood I expected to find there. The real seafood that I saw in Greece was very

expensive but not very good. The other inspirations which will be part of the exhibit will be archeological pieces, mountains with ruins on top and the big egg-head people. The Greek people once had very big heads. So I do very big egg heads, the great, old Greek people. And chess games.

In the shop, there are some large bowls with sunbathers around a swimming pool. They are old things that I started doing six years ago, but I still do them—I love them very much. It was my first way out, after more than twenty years of doing dishes and mugs, I wanted to do other things. It's very hard to get away from using the wheel. A lot of potters leave the wheel, they have very good hands, but if they don't have the minds, the things they make come out just kitsch. At first, instead of doing big, awkward things, I started with small funny things. I put all my little dreams in a bowl, made on the wheel. So I kept the wheel, I didn't disturb the surroundings from the wheel. I didn't disturb the bowl. I put little children in the bowl. They're sitting and talking or throwing stones, but nobody gets hurt. There are people walking in the woods without being afraid. It is something of a paradox. When you are a child (or when I was a child), I was afraid of a lot of things. Other things frighten me today.

So I put the things in the bowls. I don't know if you have a word in English, that the world is still okay. I see all the problems around in my work with battered women in Jerusalem and my work in Arab and Jewish joint projects. It's not that I close my eyes and think everything is beautiful and nice. One can put oneself in a place in imagination where it's okay. My bowls reflect my little dreams. These bowls, you can put them on the table, you can hang them on the wall.

Also I did an exhibition with drawers, everything got a drawer. It was also a transition step from one phase to another, so I made everything that I had made to that point with a drawer, e.g., the pomegranates, the egg box, a circus tent, everything got a box. A lot of tourists are coming to Israel, looking around and saying, "beautiful landscape, beautiful this and beautiful that, nice people," but they don't see anything that's going on here really.

They say, "How beautiful is the Negev, how beautiful is the desert" and just three kilometers away they are passing the most awful jail. Nobody even looks at it or even the special old stones with the trees and cacti. Many times I heard from people, "It's so beautiful the old sabra cacti and the old stones" I want to tell them: You have to open a door and there you

find something. It's not just a beautiful landscape—it is the remains of an Arab village bulldozed by the Israelis. You have to look more carefully.

You can open it and close it; you can put something in it and you can take something out. You can forget it for the next century, then you can open it again, you can find it by accident. If you open it when you are cleaning, or looking for something else, you find something. I like this. I like boxes. I like drawers... There's a landscape and there's a drawer so you have to look more. You could see what's inside or what's behind the front.

Magdalena at work
in her studio.



My next show opens in the middle of September (1987). I'm also going to be an officer in a ceramic organization. I have to take it over because the old man who started it is too old. He began the association 25 years ago. As time went by, everything went down a little bit, a lot of people dropped it, so now, I have to take it and develop it in the right direction. Now I'm very busy because I have to learn all the material. We are on a jury for the group exhibition so we are looking forward to doing a lot of group exhibitions on different themes. The themes will illustrate all the different techniques that all the artists are working on. We have the exhibitions every half year, because a lot of ceramists in this country cannot do one-man or one-woman shows. We also have to look for different galleries. We now have six different places where we can have the shows and a plan for the next three years. Everybody can work on a special theme that's close to her whether in two-dimensions or three-dimensions, painting on three-dimensional objects, or a tea service, ceramics for the garden, architecture things, using special techniques as inspiration. So I hope that we will bring the quality up again, and also the group work and

that there will be more teamwork.

This is very important because I think that when the quality of the association goes up we can get a center for the potters association. Right now we don't have a center. We will be more professional and get a professional administration, and this can come after we improve the quality. So that's the project for the next three years.

Since I have had the workshop over the coffee-house a lot of potters come to me and ask for advice. I can see the whole line of their work and they can see what is new of mine. It's very rewarding that they are coming and asking. I like to give information because I think that everybody can get something, maybe a more interesting idea or a completely new idea so it's good for them and I learn from it too.

This exchange helps all of us. I think it's very good to help each other and to be open with the material and with the experience. Maybe this attitude comes from the time I taught for five years in the Bezalel Academy of Arts and Design (the finest art school in Israel) which was a time that I liked to see the continuity of other people's work. I also think that it is very good feedback: "I got this from Magdalena, I got that from Magdalena." It's much better than to keep everything for yourself.

Ten people can do much more than one person by herself alone, if she has this open mind or this way of thinking. Also with the raku I work with other potters. And we never would work together if I didn't push in this direction. Now with two other potters we have built two kilns in Israel. It's a different way and attitude. I see how it works and I think it is very good.

This kind of sharing and working together, with less competition, tends to be typical of the way

women work. Maybe it's something in the character of the women. I'm not sure about it. I think that mothers sit much more with the children, explaining how things work, more than the fathers. There are many more women potters around than men potters. In Israel also most of the teachers are women and not men. Because of low salary no men will go and study education to become teachers. The money he would bring home cannot support a whole family. It's the second salary in the family, so the woman teaches. And she's at home in the middle of the day when the children come home. All the other professions you have to work until three or five o'clock in the afternoon. Nothing is arranged here for families so that women can be equal at work. Also the same happens with potters. Ceramics and pottery is very strenuous work physically so men and boys are better suited but very few men choose this field. You have to invest so much time. Until you sell something and you see the money it's nothing. So only women, maybe, can play with it. It's a salary by the side, it's a profession by the side. I think those are two points that explain why so many women are potters and not men.



Ruins atop mountains, columns, eggheads

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לָם וַיַּעֲזֹן דִּי פְּרִיעָז פָּז אָזְעָר מְשִׁפְחָה
כִּינְאָבָט אִז חַלּוּמָה מִזְ קָוְמָן

Sometimes in the night the women of our family
will come to me in dreams...

Kadia Molodovsky - "A Poem of Women" - 1919

Sponsored by Jewish Womens Class San Francisco Spring 1979



J. Bogardas, D. Cassyd, M. Wohl 1979

A soviet journalist, looking through a copy of this magazine, stopped at the announcement of future issues to ask (with what I imagined to be a touch of suspicion) "Why are you doing a special issue on Israel?" (Was she feeling for the political slant that we might represent?) "I have a colleague," I told her through our interpreter, "an American professor of psychology, Barbara Jenkins, who is a Jew and who spent her sabbatical leave in Jerusalem. While there she became aware of the complexity of the issues faced by the peoples of the Middle East and of the great diversity of opinions and perspectives as well as the vast ethnic and religious and cultural variety. She also discovered that she did not always agree with or admire the actions of the Knesset and that she sometimes sympathized with the Palestinians. Our magazine is interested in women and we try to understand them as clearly as we can, to present them as honestly as we can, and to respect and celebrate them."

This seemed to satisfy her, although the true results of my Russian journey will only be known when the articles that have been promised begin to come in, for it is in the arduous process of hammering out an issue that communication gets firmly grounded and true mutual understanding begins to grow.

Fifteen days in May is not long to take a measure of any country, far less one as immense as the Soviet Union, with ten time zones stretching across its seven thousand miles from Europe to the Pacific Ocean. Nevertheless, a few impressions from this eager and curious traveler:

The sight of birch groves that surround the airport surprise the first time visitor: whole forests, nothing but graceful white birch trees, they evoke immediately some old associations. What? a tenor singing a haunting folk song on an old record from World War II by the Red Army Chorus? The woods are quiet and deep. The second surprise is that the streets are broad and empty. To be approaching one of the great world capitals, Moscow, in late evening, along a deserted boulevard, feels eerie.

At the same time, I felt a deep throb of turbulent energy. This is a nation in such rapid flux that the surface quiet is misleading, for it is only the appearance of calm while underneath there is a process going on that is almost a convulsion.



Mikhail Gorbachev

A few quotations from Mikhail Gorbachev are needed here. We Americans saw lots of photographs of the President and Mrs. Reagan in Russia, we heard many fragments of his words... but we might have been better served if the networks had seen fit to give us more of what we don't already know—in other words, more information and direct coverage of the Gorbachev revolution that goes by the names of *perestroika* (restructuring) and *glasnost* (openness).

I picked up an English-language pamphlet in an airport waiting room in Uzbekistan, "Using the Potential of Cooperatives for Furthering Per-

estroika" by Mikhail Gorbachev. This was a speech he gave to the 4th All-Union Congress of Collective Farmers on March 23, 1988.

Perestroika is to become a real and effective force for moving society to a qualitatively new state, a force which gives full freedom to human initiative and activity. Everything we are doing today opens up a wide expanse for every person, making it possible for him to reveal all his talents, gifts and abilities, to show ingenuity and resourcefulness in a creative way.

As regards cooperatives, comrades, administrative methods are against their very nature. Commanding them about, issuing peremptory instructions, and introducing ill-considered bans can only dry up and over-organize the business, ultimately compromising or even destroying it altogether.

First, we should irreversibly switch all elements of the agroindustrial complex to profit-and-loss accounting, self-repayment, self-financing and economic methods of management. We should learn to take stock of the resources and use them efficiently. Any income should be earned.

Second. It is essential to change priorities. Priorities in spending should be allocated to roads and transport, storage facilities and packaging, processing and distribution, and to the rationalization of consumption. We simply cannot lose if we invest in housing, social and cultural establishments

and in training and upgrading skills.

In short, what is proposed is not just some patching up or tinkering with the economic and political system; what is proposed is a far-ranging thorough going revolution. It is a truly remarkable historical event. As one of our Russian acquaintances remarked, "He is the first intelligent and educated leader we've had since Lenin." The intellectuals, the professionals, the artists, applaud the reforms, and seem to feel breathless with eagerness. Change in the direction of artistic and intellectual freedom cannot come fast enough for them, it would seem. Some go "too far" or "too fast" and get cut back. At the same time, old party conservatives, apparatchiks who assumed that their appointments were for life, are threatened and resistant. As for factory workers and other proletarian citizens, they are too tired and harried to care for remote promises (what they want now is more consumer goods and services, better housing, more readily available food supplies) and the intellectual ferment misses them, too, for as Yevtushenko said in his televised interview, "Freedom of speech means nothing to a person who has nothing to say."

The distance from the old dogmas and rhetoric of Marxism to Gorbachev's contemporary thought is staggering.

After returning home I received from Soviet Life the documents and materials of the USSR-USA Summit in Moscow, May 29 - June 2, 1988, containing all the formal speeches, answers to press

USSR-USA SUMMIT

Moscow, May 29 - June 2, 1988



questions, and informal comments during the walks about the Kremlin and Red Square. Again, here are some quotations from General Secretary Gorbachev on the subjects of arms control, international interdependence, and glasnost defined.

I cannot agree with those who think that there is no point in striving for a nuclear-free world.

A peaceful future for mankind can be guaranteed not by "nuclear deterrence," but by a balance of reason and goodwill and by a system of universal security.

And it is here that we would like to stress the significance of the truth we have awoken to, namely that it is no longer possible to settle international disputes by force of arms.

As far as we know, most Americans, just like us, are eager to get rid of the demon of nuclear war. But they are increasingly concerned, just like us and like all the people on Earth, about the danger of an ecological catastrophe. This threat, too, can only be warded off by joint effort.

Yes, all of us really do understand our dependence on one another better and feel that we live in an interrelated world and that all of us are inseparable parts of the single present-day civilization.

For the sake of our mutual understanding, please do not try to teach us to live according to American rules—it is altogether useless. And I repeat that, for our part, we do not intend to suggest our values to the Americans.

Let each side live in its own way, respecting each other's choice and voluntarily exchanging the fruits of our labor in all the spheres of human activity.

As for glasnost, it and freedom of speech are, of course, interconnected. However, these are not identical things. I would put it this way: while freedom of speech is indispensable for glasnost, we see glasnost as a broader phenomenon. For us it is not just the right of every citizen to openly say what he or she thinks about all social and political questions, but also the duty of the ruling Party and all bodies of authority and administration to ensure openness in

decision-making, be accountable for their actions, act on criticism, and consider advice and recommendations from the shop floor, public organizations and individuals.

Glasnost, as we see it, accentuates an environment allowing citizens to effectively participate in discussing all of the country's affairs, in elaborating and making decisions that affect the interests of society and in monitoring the implementation of these decisions.

We are ready to work. We don't want to waste any time. We shall continue to work. It's up to the US side.

Will this bold and brave revolution succeed? The General Secretary remarks that he is steering his ship of state through stormy seas, and we believe it. The obstacles, within his party and his people are formidable. As Saul Bellow says, "The principal characteristic of our existence is suspense. Nobody--nobody at all knows how it will end."

Both of the publications cited are available from the Novosti Press Publishing House, 1706 18th Street, N.W., Washington, D.C. 20009

HEH

COMING SOON:

Winter 1989 *Women in Management*- Guest Editor Marily Fischbach
 Spring-Summer 1989 *Women in Photography* Guest Editor Patricia Gardner
 Fall 1989 *Empowering Women of Color*- Guest Editor Loretta J. Ross
 Winter 1990 *Soviet Women*- Guest Editor Sharon Tennison
 Spring- Summer 1990- GAIA- Reweaving the Web of Life. (Guest Editor sought)

Footnotes and references cited in the article by Barbara Wallston in our previous issue (Vol. 9, No. 1) were inadvertently omitted. Readers who wish to examine them may write to the editorial office of this magazine for a complete list. We regret this oversight.



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